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WITH

A Bibliography of Whist

BY

RUDOLF H. RHEINHARDT

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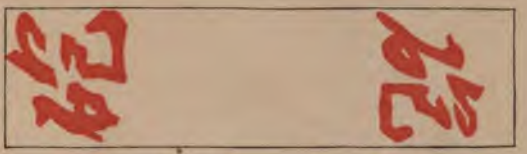

SUIT OF BLACK KNIGHTS, CHINESE PACK.
(British Museum, Catl. Pl. xxi.)

CHICAGO
A. C. McCLURG AND COMPANY
1887

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Dedicated

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TO

THE DEUCE AND TREY.

NOTE. — It is but proper to acknowledge indebtedness for the above unique portrait of these celebrated individuals to the late Rev. E. S. TAYLOR, of Ormesly St. Margaret, Great Yarmouth, England.

PREFACE.

SOME three years ago, at a little whist-party that I had the pleasure of attending, the score was kept on the back of a visiting-card, which was tucked partly under the marble slab of the table on which we were playing. When the rubber was finished, our hostess brought forth from under this same slab other cards containing the scores of many games at whist that had been played at that table during the preceding winter. She explained to us whom the initials designated, and had a number of items of interest to tell concerning the various whist-parties and their play. We were delighted with it all, and there came to me the idea that a little book prepared to receive just such items as these, as well as the autographs of the players, would be a welcome thing in every whist-circle, to every whist-player, and might in after days serve to bring to mind in a delightful way the charm of evenings in the past. The idea of adding to the blanks matter of interest connected with cards and card-players was a natural one; and the farther I

progressed in the undertaking, the more convinced did I become of the desirability of a good bibliography. Such was the growth of this little volume.

Much that is of interest has been written as to cards and card-players, but it lies, in large part, hidden away in elaborate and expensive treatises and documents, buried in old and rare newspapers and magazines, or scattered in little fragments up and down the highways and by-ways of literature. To search it out and bring it to the light was a task far greater than I anticipated, but one that compensated for the many difficulties and perplexities that it presented, by the substantial rewards and thousand and one delightful little surprises it afforded.

In the chapter on Etymologies, etc., I have attempted to give what no one dictionary does, — a correct derivation of words connected with whist, and one that makes clear just how the card-meaning of the word is "derived." It is to be hoped that the English dictionaries now in process of making will give adequate and scholarly treatment to this class of words, and not simply harbor the guesses advanced by writers on cards, who for the most part have not the scholarly training fitting them for speaking with authority on etymological questions. A peep into the "Catalogue of Playing and other Cards in the British Museum" would delight the heart of the seeker for additional words for new supplements to our dictionaries; but the discovery will also lay upon him the duty of a proper study and treatment of these words.

In the preparation of the historical part of the volume I have been to much pains to present the facts and theories in accordance with the results of the labors of the most trustworthy and recent investigators, and to give an account of the subject that would be at once comprehensive and brief. The illustrations are intended to be representative; but I saw no occasion to give copies of French and English cards, as they differ only slightly from those in use among us. In this as in other parts of the book I have striven to keep in mind that I was writing for entertainment, and not for instruction, and have therefore given preference to those facts and items that seemed fraught with most interest.

The book consists avowedly to a large extent of extracts and gleanings from the writings of others, and I have made no attempt by re-wording or other dodges to give it a look of originality which it could not possess. I have, on the contrary, — perhaps to an extent that may savor of pedantry, — tried to give full credit not only for extracts, but also for adopted ideas.

I trust no one will regard this little book as an attempt at a treatise on whist; I do not know enough about whist to venture such a thing. Indeed, I am afraid I am one of those who would cause "unmingled distaste in the fine last-century countenance of Sarah Battle;" for I enjoy whist most as a relaxation, and will not deny that I do heartily delight in a dainty bit of card-table talk that is *not* an analysis of the hand just played: and it is the belief that I am not the only bird of the feather that has given me courage

to do so bold a thing as provide more talk for the whist-table.

I desire to make special acknowledgment of my appreciation of the kindness shown me by Prof. Otis T. Mason, curator of the Ethnological Department of the Smithsonian Institution, by which I was enabled to make copies of playing-cards in the United States National Museum, including the hitherto unpublished buckskin cards of the Apache Indians.

RUDOLF H. RHEINHARDT.

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NOTE. — In the following bibliography will be found the chief books on the history of cards, on gaming, etc., and all books and articles on whist that I could learn of. Those that I was not able to examine personally have been designated by an asterisk. Works in foreign languages have been included only when of paramount importance. It is intended to add to the whist bibliography in future editions, and I shall be thankful for bibliographical data as to any title or edition not noted. The only other bibliography of whist known to me is Linderfelt's, and to this I am indebted for about half a dozen titles. R. H. R.

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WHIST SCORES

AND

CARD-TABLE TALK.

GAMES AND GAMING BEFORE CARDS.

IT would seem that from the first men have found a peculiar satisfaction in submitting themselves to the guidance of a power they do not understand. Thus, lots were early cast to decide matters of religion, of state, and of the home; and chance soon became a favorite factor in the sports that were devised to pass away time not spent in work or war. "Plutarch would lead us to believe that dice were a very early invention in Egypt, and acknowledged to be so by the Egyptians themselves, since they were introduced into one of their oldest mythological fables, — Mercury being represented playing at dice with the Moon previous to the birth of Osiris, and winning from her the five days of the epact, which were added to complete the three hundred and sixty-five days of the year." (Wilkinson and Birch, Anc. Egypt., ii. 62.) The Egyptians were also fond of playing a game resembling draughts, calling the pieces, or men, "dogs,"

Cascade Glen, Portage Lake, June 6, 1885.

Picniching for the day, surprised by rain. G. G. had bro't cards: claimed he knew it would rain. Played in the tent from 2 to 6. Miss W.'s first rubber, — wonderful dealer! Snake scare.

									Points	Games	Rubbers	
1 2 1	5 3	4 1 1	5 3	3 4		3 3	3					*Katherine White* *&* *J. R. Fields.*
4	8*	6	8*	7‡		6	3		42	3	1	
4 4	1 2	2 5	2 4	2		4 3	2 2 4					*Mrs. J. R. Fields* *&* *George Gregory.*
8*	3	7‡	6	2		7*	8‡		41	4	2	
							Totals,		83	7	3	

(* marks game won, ‡ rubber won.)

Emily Risse, Keeper of Score.

as the Arabs do. Some of these are still in existence, as also a board formed of a solid block of wood, having the squares cut on the top surface, and hollowed out so as to admit a drawer containing the "dogs." The game was common to the huts of the poor and the mansions of the rich. As early as the reign of Usertesen I., whom Wilkinson considers coëval with Joseph, or nearly 2000 B. C., in a grotto on the eastern bank of the Nile were sculptured two persons playing at draughts. (Anc. Egypt., i. 32.)

Similar games were known to the Greeks, and one of them they were fond of representing as invented by Palamedes while the Grecian hosts lay encamped about Troy. Such games were also played at Rome, and sanctioned by the law. But dice-playing, at which large sums were squandered, was interdicted; and the law offered no protection to persons who allowed gaming in their houses, not even in case of robbery and actual violence. (Becker's Gallus.) But in the corrupt days of Rome, gambling and unfair playing became very common. Caius Caligula practically turned the imperial palace into a gambling-house. On one occasion he condemned to death several rich Gauls, and at once returning to the gaming-table, said, "I pity you when I see you lose a few sestertii; while with a stroke of the pen I have just won six hundred millions." Seneca pictures the gambling Emperor Claudius in hades, doomed to play forever with a bottomless dice-box, and to suffer the repeated disappointment of his ever-reawakened hopes. Nero is said

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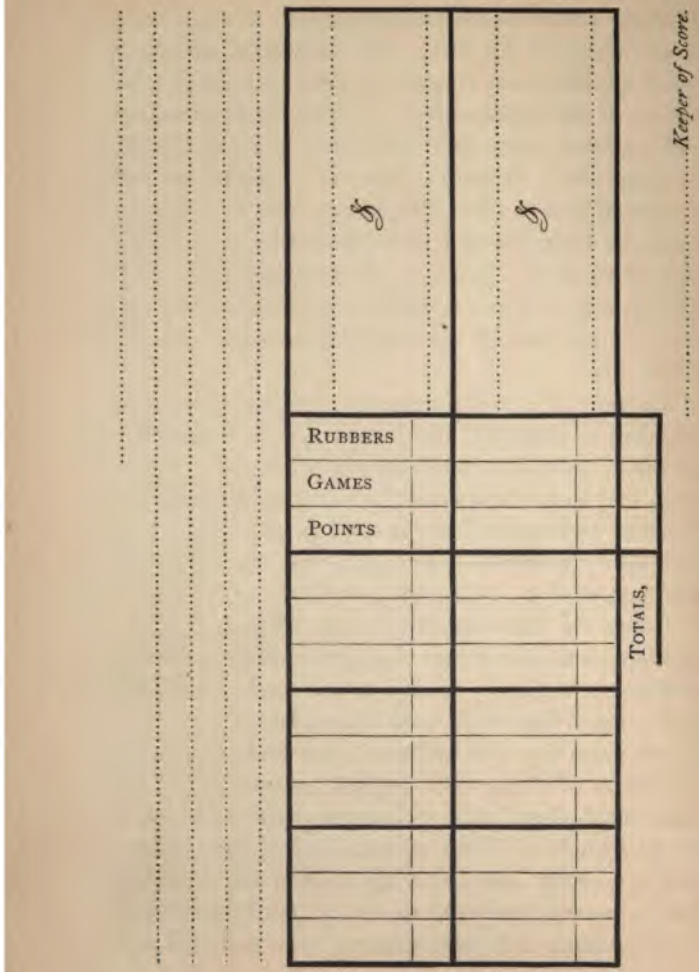
to have staked four hundred thousand sestertii on a single throw of the dice. The convulsion of nature which overwhelmed Pompeii surprised a party of gentlemen at the hazard-table, where they were discovered two thousand years after, with the dice firmly clasped in their fists. (Apperley, xvii. 271.) There are still preserved Roman silver dice, in the form of a human being, so bent over that, like cubes, they must fall in one of six ways. Strangely, the same fancy was suggested long after to a German, who carved quite a different figure out of boxwood, which makes even a better die.

Tacitus tells us that the ancient Germans were much addicted to gambling, and would stake their property, and even their lives, upon the throw of a die. Moreover, they looked upon their folly as a matter of honor, much as German students to-day regard duelling. If losers, they submitted with dignity to being bound and sold into slavery. (Germania, xxiv.)

Before the introduction of cards, *tables* (our backgammon) and *dames* (our draughts or checkers) were common in Europe. But the favorite games were dice and chess. Dice were much played by men, and immense sums were lost and won; but those who made a business of dicing were not well regarded. On the other hand, chess and professional chess-players were highly thought of, though even at this game the custom was to play for stakes, and these often large. Every knight and every lady that moved in courtly circles had to understand chess, and children were practised in it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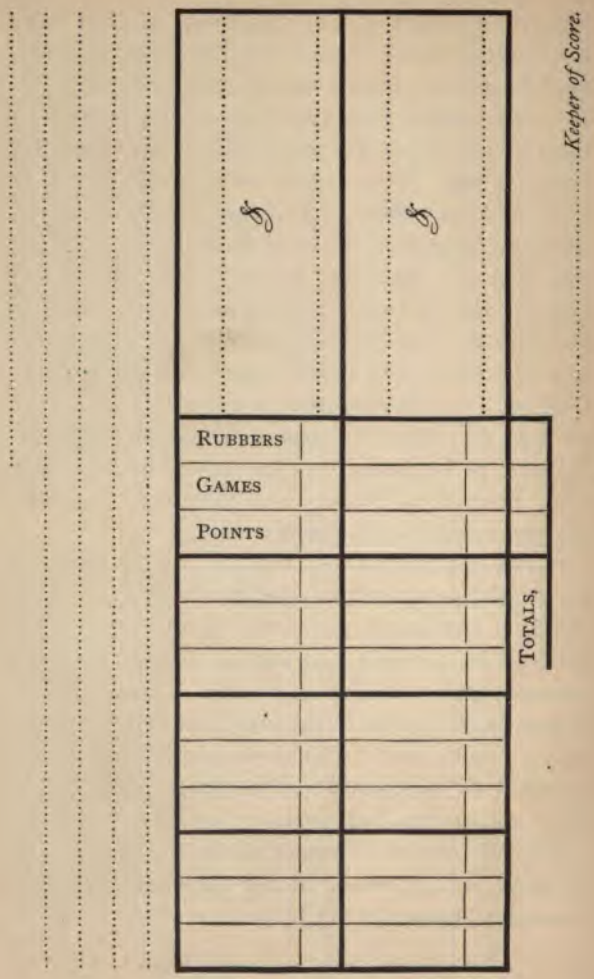
GAMES
POINTS
TOTALS,

from their earliest years. Dice were made of ivory, the cheaper ones of bone; and the playing is said to have been done upon a marble plate or board. The chess-men, which were very large, were carved out of ivory and ebony, or out of precious stones of two different colors. Chess-boards were made of elm or ivory, and not seldom of gold and silver. They, too, were very large, and, it is said, fit to use as shields in case of need. The game was often the cause of fatal quarrels, and the romances of the twelfth and thirteenth centuries give graphic accounts of heads being beaten in with chess-men or cleaved open with chess-boards. (Schultz, Das höfische Leben, i. 416.) We smile when we read that about the year 1180 Count Siboto von Falkenstein bequeathed to his heirs twenty feather-beds, three chess-boards, three dice-boards, and the accompanying ivory pieces and dice.

"We often read of men who got into the taverner's hands, playing as well as drinking themselves naked; and in a well-known manuscript of the beginning of the fourteenth century we find an illumination which represents this process very literally. One of the two players is already perfectly naked, while the other is reduced to his shirt. The illuminator appears to have intended to represent them as playing against each other till neither had anything left, — like the two celebrated cats of Kilkenny, which ate one another up, until nothing remained but their tails." (Wright, Domestic Manners, ii. 15.)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RUBBERS
GAMES
POINTS
TOTALS,

THE HISTORY OF PLAYING-CARDS.

ORIGIN.

OF all devices for adapting to sports the element of chance, no other appears to have been so successful as playing-cards. Whence they came, is still a matter of uncertainty, though numerous theories have been advanced as to their origin. It has often been claimed that they first came into use in the East, — in India or China, — and that they were brought to Spain by the Saracens, or came into Europe in the hands of fortune-telling Gypsies. It is true that cards have long been used in China and in India, and it cannot be denied that these have points of marked likeness to European cards; but this does not prove that the latter were derived from the former, any more than it proves the reverse. Moreover, the Koran's strict prohibition of all games of chance and of the representation of the human form makes it unlikely that the Saracens were the circulators of playing-cards. "Even now those Mohammedans who play openly with cards are of the sect of the Shiites, or followers of Ali, belonging to India and Persia, and regarded with suspicion by

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			TOTALS,

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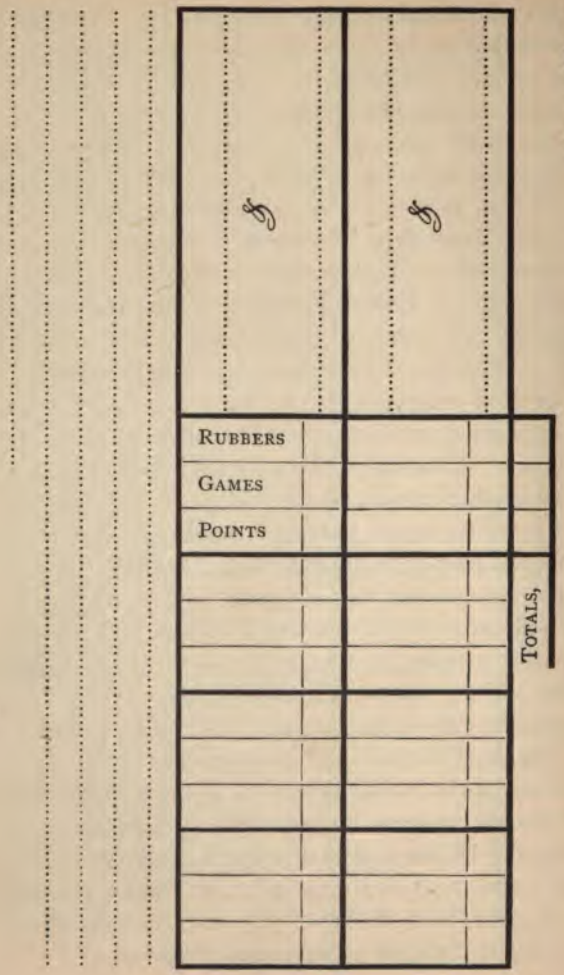
the more faithful followers of the Prophet. The latter, when they so far forget themselves as to play, do so in secret." (Willshire, p. 10.) But the supposition that cards were brought from India by the Gypsies — while, to be sure, only a supposition — cannot be disproved by saying, as Willshire does, that "cards were known in Europe before 1417, the year that the first Gypsies made their appearance in Europe;" for it is now settled that Gypsies were common in Austria and other parts of Eastern Europe long before that time. (Encyc. Brit., 9th ed.) Chatto argues that cards are but a development of chess, as certain card-games have a decided resemblance to it; but it is more likely that these games, not cards themselves, were modelled after chess. "Resorting to China for the origin of cards is only another mission to the 'refuge for the destitute.' At any rate, we are justified in assuming that if, in the Celestial Empire, cards really had a separate and early birth, Europe had not any more hand in robbing her of that progeny than she had in taking from her gunpowder, printing, and engraving, — all of which, with other things, are considered by some to have been originally Chinese inventions." (Willshire, p. 11.)

The most recent critics are practically unanimous in discarding the various theories as to the oriental origin of our playing-cards, and are of the opinion that, whatever may be the history of cards in India and China, European cards had their origin in Europe, and that it is more than probable that they were gradually developed from the picture-cards called *naïbis*.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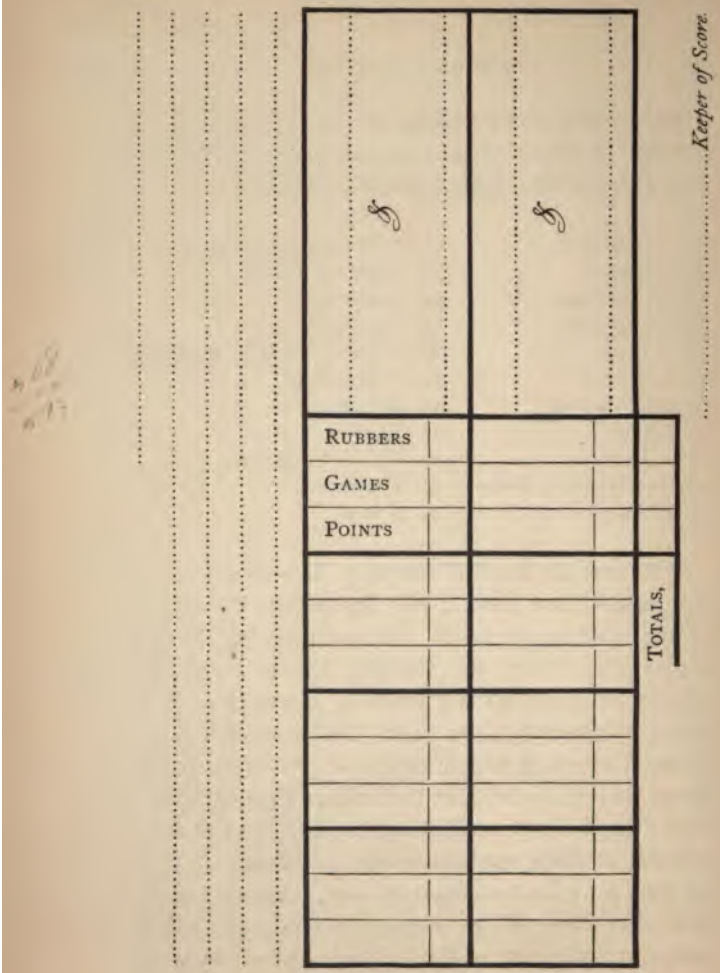
NAÏBIS, OR TAROTS.

These were picture-cards, the use of which is uncertain. A series, or pack, usually contained twenty-two, with the following emblematic figures: —

1. A Juggler.
2. A Popess.
3. An Empress.
4. An Emperor.
5. A Pope.
6. Lovers.
7. A Charioteer.
8. Justice.
9. A Hermit.
10. The Wheel of Fortune.
11. Force.
12. A Man hanging by his Foot.
13. Death (or Time).
14. Temperance.
15. The Devil.
16. A Tower struck by Lightning.
17. A large Star.
18. The Moon.
19. The Sun.
20. The Last Judgment.
21. The World.
22. A Fool.

What was the origin of the tarots is a most interesting question, and upon it will depend the decision as to the ultimate origin of European cards. Certain writers (M. Court de Gebelin, Eliphas Levi, and others) have studied the tarots as a branch of thaumaturgic knowledge, and assert that these emblematic figures had a very remote origin, — "an origin stretching as far back, indeed, as the ancient Egyptians, from whom they have descended to us as a book or series of subjects of deep symbolic meaning. Some of these subjects have in the course of time, however, become somewhat changed or metamorphosed, yet leaving traces in sufficiency of the original symbols by which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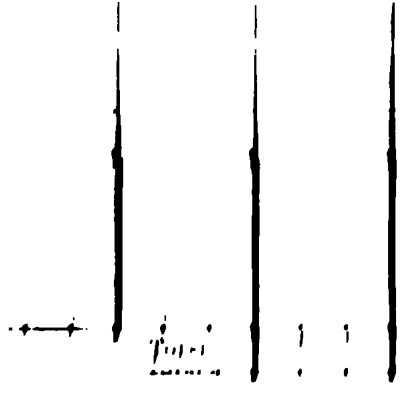
those learned in archæology and illuminism may establish their true nature." (Willshire, p. 138.) The most ancient cards that have come down to us are tarots; they are four in number, and were probably

TAROT, THE EMPEROR.
(British Museum, Catl., Pl. i.)

made about 1425 in Venice. Tarots are sometimes as large as seven by four inches, some being on thick cardboard, and others on very thin paper. Their old name, *naïbis*, is probably preserved in *naypes*, the Spanish name for cards.



To furnish entertainment for children and older persons, and especially to keep or wean them from dice-playing, it would seem that a game was devised by combining fifty-six numeral cards with these twenty-

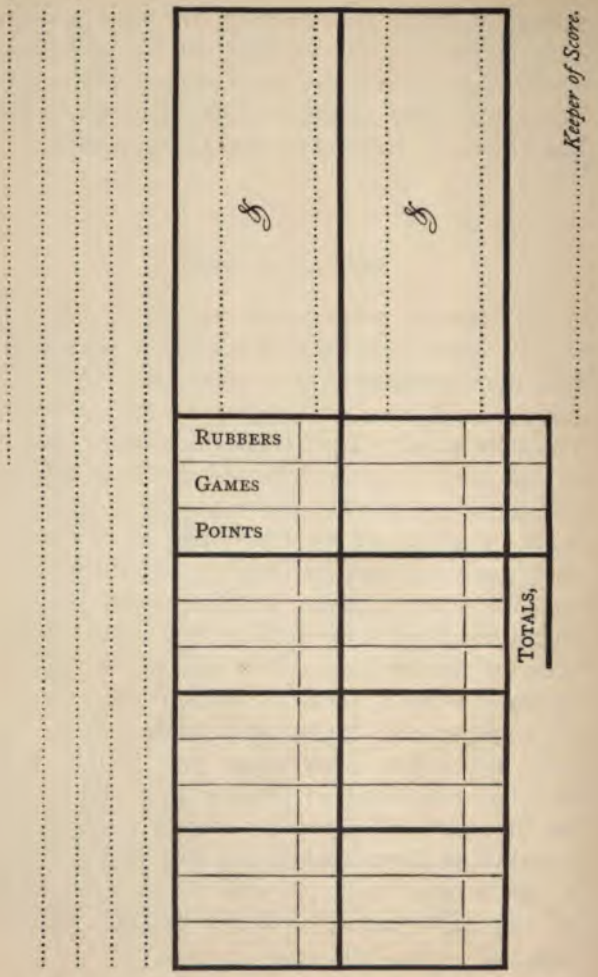
TAROT, MAN HANGING BY HIS FOOT.
(British Museum, Catl., Pl. iii.)

two tarot-cards. The game, becoming rapidly popular, spread from Venice, its native place, and was soon modified in various ways. There thus arose in Italy three or four tarot-games, two of which are still played to a considerable extent in northern Italy, and occa-

sionally in France and Germany. By more decided modifications and the reduction of the pack from seventy-eight to fifty-two, playing-cards, substantially as we have them to-day, are believed to have come into existence. (Cavendish, Card Essays, p. 48.)

NUMERAL CARDS.

The full set of numeral cards was divided into four suits or colors. The original symbols by which these suits were distinguished were *cups*, *money*, *clubs*, and *swords;* and these still appear on Spanish cards. (Willshire, p. 30.) The Germans early adopted *hearts* or *red*, *leaves* or *green*, *bells*, and *acorns;* while the French favored *hearts*, *diamonds*, *trefoil*, and *spear-heads*. Cards having the French suits are now extensively made and used in Germany, and are the only ones to be found among English-speaking peoples; but to trefoil and spear-heads we give names derived from the Spanish pack, — *clubs* and *spades* (Spanish *espadas* = swords), which on Spanish cards are real clubs and swords. Furthermore, books, flowers, animals, and various other things have in their time served to mark suits. Of course it is evident that the "spades" on our cards are but a variety of the "leaves" on German cards, and their round "bells," of the Spanish "coins;" while the common origin of "acorns," "trefoil," and our "clubs" is easily seen.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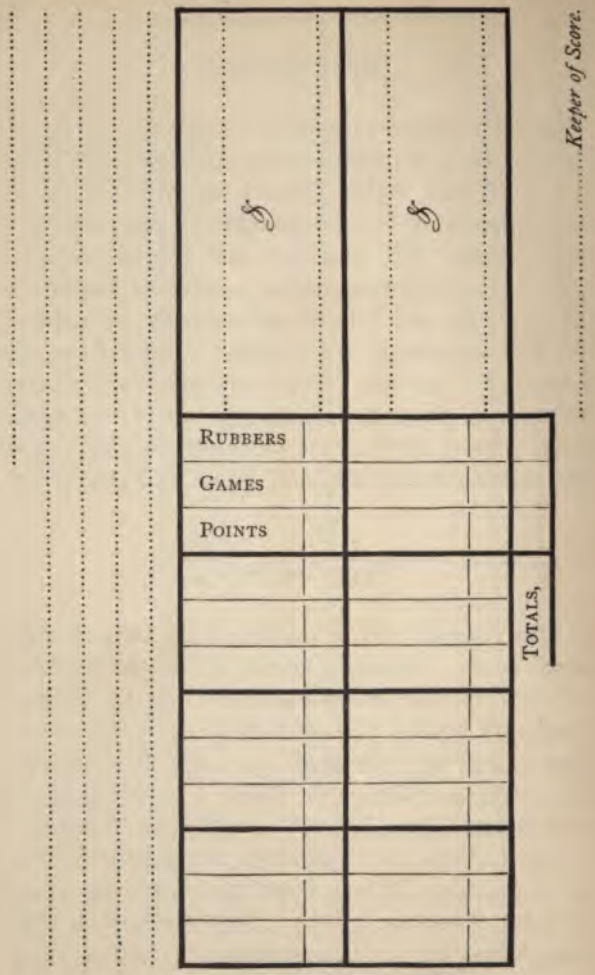
FIRST MENTION.

The first positive mention of playing-cards as such is in an account of Charles Poupart, treasurer of Charles VI. of France, which monarch was so unfortunate as to become more or less deranged in consequence of a sun-stroke. The item says that fifty-six sols were paid "Jacquemin Gringonneur, painter, for three packs of cards, gilt and colored and variously ornamented, for the amusement of the king." The date of the entry is Feb. 1, 1392. This was at one time supposed to prove the French origin of cards; but it has long ago been pointed out that the payment evidently was for the painting of the cards, and not for their invention.

CARDS IN CHINA.

The Chinese have a tradition that cards were devised for the amusement of the numerous concubines of their imperial ruler Seun-ho. "In the Chinese dictionary entitled *Ching-tsze-tung*, compiled by Eul-koung, and first published A. D. 1678, it is said that the cards now known in China as *Teen-tsze-pae*, or dotted cards, were invented in the reign of Seun-ho, 1120; and that they began to be common in the reign of Kaou-tsung, who ascended the throne in 1131." (Chatto, Facts, etc., p. 55.) The Chinese pack *Tseen-wan-jin-pae*, or "a thousand times ten thousand men's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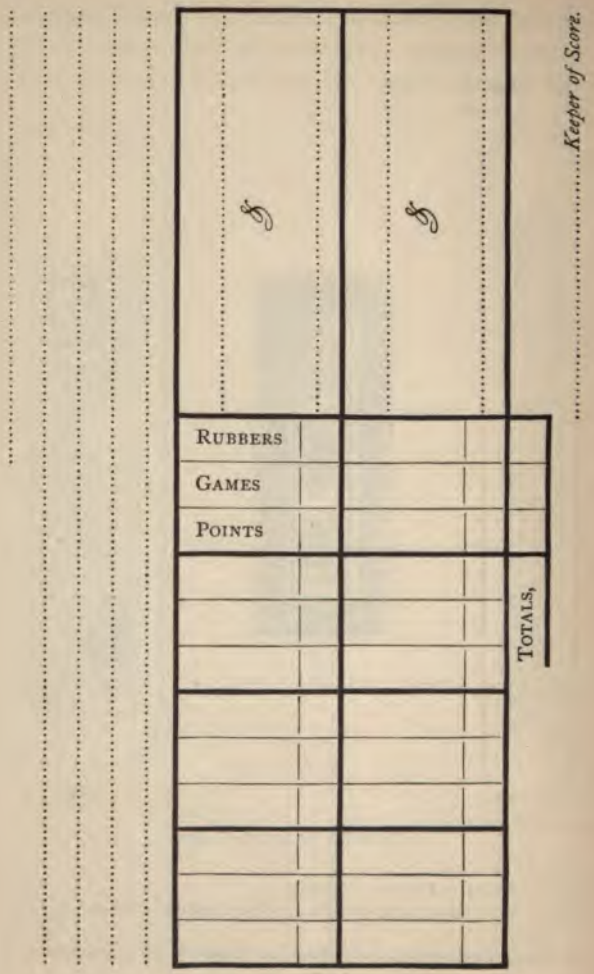
names cards," contains the names of persons famous in Chinese history. The suits are chains, arms, money, and human beings, and are usually printed in black

(1) (2) (3)

CHINESE PLAYING-CARDS.

(1) Suit of CHAINS (National Museum).
(2) Suit of HORSES, having the sign of a FISH (British Museum, Catl., Plate xxi.).
(3) FORTY THOUSAND CORDS of the suit of WOOD (National Museum).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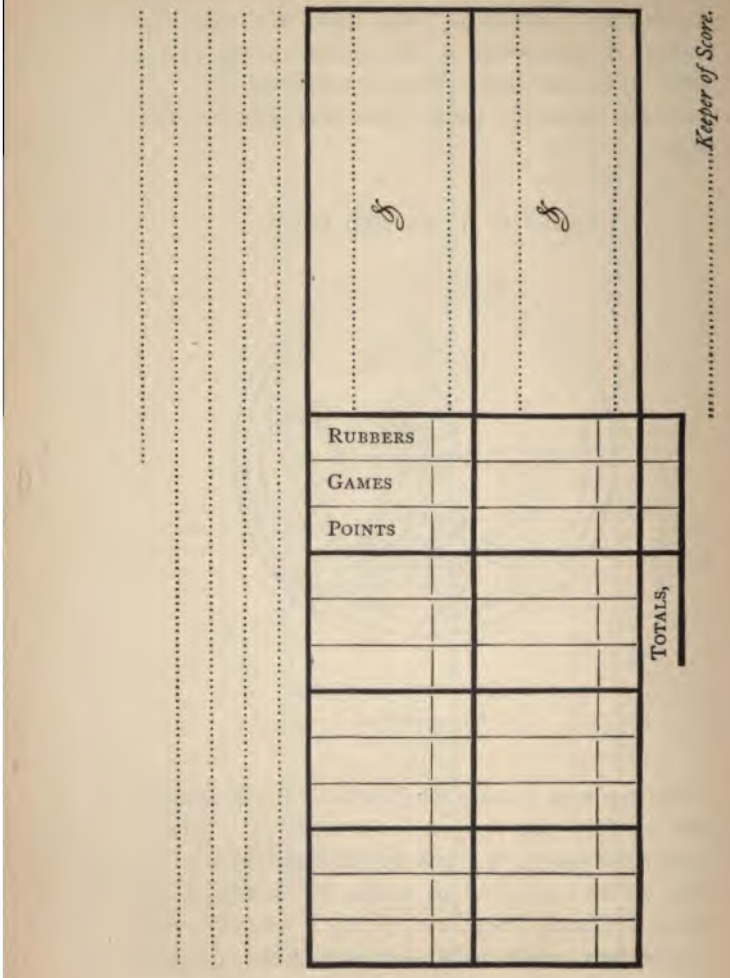
on flexible cardboard. The cards are small and narrow in proportion to their length, being seldom wider than one inch. Fig. (1) represents one of a peculiarly attractive pack. See also vignette, title-page.

CARDS OF INDIA AND PERSIA.

KING OF WHITE OR MOONS.
Hindustani Pack.
(Chatto, Pl. i.)

The tradition among the Hindus as to the origin of their cards is that they were invented by a favorite *sultana*, or queen, to wean her husband from a bad habit he had acquired of pulling or eradicating his beard. (Chatto, Facts, etc., p. 44.) Hindu cards usually have eight suits, — crowns, white (moons),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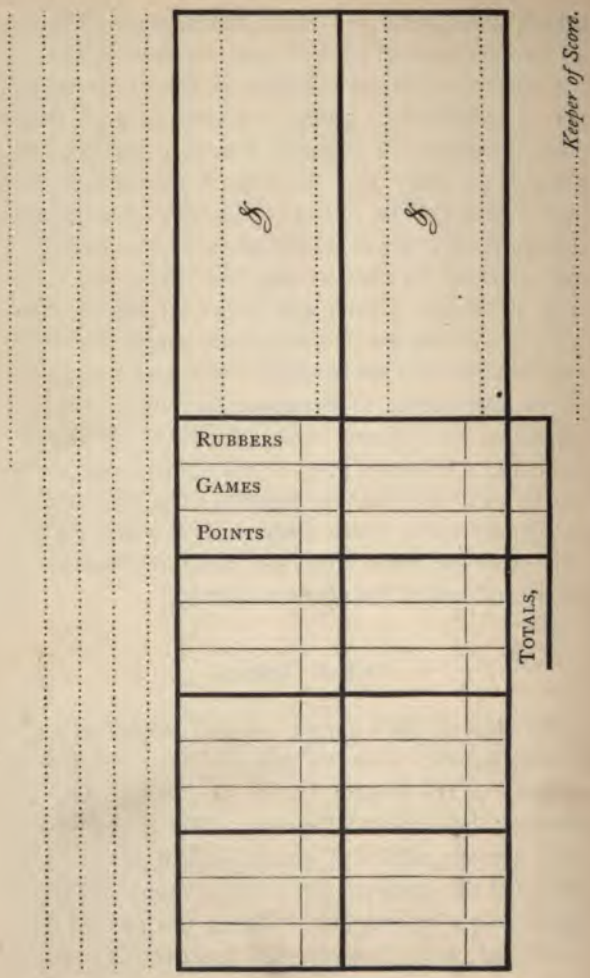
sabres, slaves, harps, red (suns), diplomas, merchandise. In a unique pack of ten suits, the emblems are those of the ten avatars, or incarnations, of Vishnu, the second person in the Hindu trinity. (Chatto, p. 36.) Singer gives illustrations of beautiful Persian cards delicately painted on ivory and illuminated with gold. And Merlin gives (pl. 74, p. 124) five samples from another Persian pack, which are neatly painted on *carton vernis*, and represent the *shah*, or king, the *bibi*, or queen, the *couli*, or dancer, a lion, and *serbas*, or soldier. The cards of Teheran are of the ordinary shape, but Hindu and Persian cards are usually circular, and average two and a half inches in diameter, the suits being distinguished by different colors as well as by different emblems. (Willshire, p. 55.) Nevertheless an American seems to have had no difficulty in getting a patent on circular cards which distinguish the suits in this way. Circular cards were also made in Germany in the second half of the fifteenth century.

THE MATERIAL.

The cheaper cards among Oriental peoples are made of dried leaves; others are prepared from leather — as are those of the Apache Indians — or by painting and polishing little sheets of canvas. Still other Eastern cards are thin tablets of wood, ivory, or metal. Embroidered silk cards are said to have been exhibited at Kensington, England, and Willshire was assured by a dealer that cards of tortoise-shell and of small tiles had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passed through his hands. Moreover, Merlin gives copies of thirty-four cards consisting of silver plates, which were at the time in his possession.

The earliest European cards were painted, and some of them by painters of great ability in their time. It is on record that a set of cards "containing figures of the gods with their emblematic animals, and figures of birds likewise, was painted for Filippo Visconti, duke of Milan, in the early part of the fifteenth century, and cost fifteen hundred pieces of gold." Stencils early supplanted painting in the more rapid production of cards.

THE FIRST MAKERS.

The years just preceding and following 1400 saw not only the beginnings of cards in Europe, but also the first attempts at wood-engraving. From the first, the card-maker and the wood-engraver seem to have been as intimately connected as were the old barbers and surgeons; and it has been held by some of the leading critics, — Heineken, Von Murr, and Leber, that the figures on cards were the first impressions made with blocks, and that the printing of images of the saints, and wood-engraving in general, as well as the printing of books and papers, are but developments of this humble art. This has not, however, been proved, and we know, as stated above, that cards were made by painting and by means of stencils for a long time before they were printed from blocks.

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CARDS AND CARD-MAKING IN GERMANY.

QUEEN OF HARES.
North German Pack, about 1500.
(British Museum, Catl., 210, Chatto, 221.)

Nürnberg, Augsburg, and Ulm were early noted for the manufacture of playing-cards, and during the fifteenth century did a large export business, the cards usually being sent to other countries packed in little casks. At Nürnberg many of the card-makers were women. As the art of engraving advanced, cards were favored with the best efforts of some of the most skilful of German engravers. They often introduced about the

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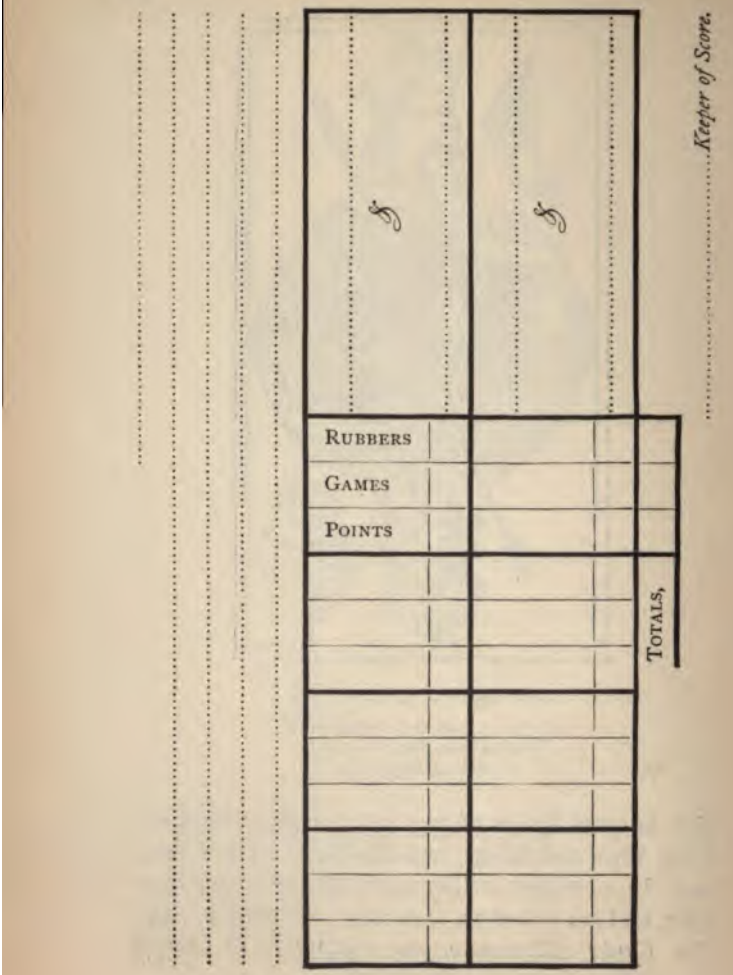
KING OF GREEN, OR LEAVES.

Old Style Piquet Pack, Recent Make.
Frankfurt-am-Main, Germany.
(National Museum.)

pips, or spots, figures of men and women, quadrupeds, birds, vines and foliage, and the like. "These ornamental appendages are frequently of a grotesque character, and are sometimes indecent." (Chatto, p. 236.) The *Cartes Allemandes, jeu Lilliputien en Argent,*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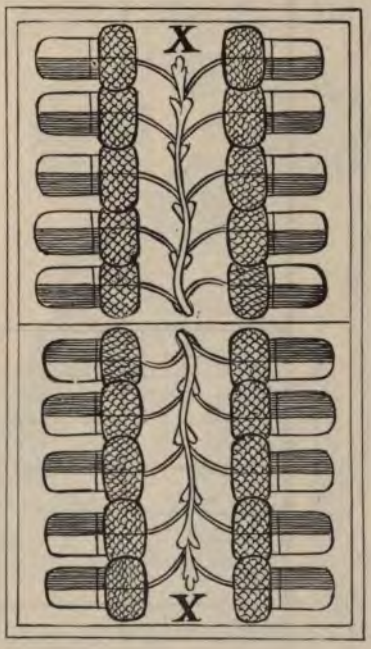
represented in Merlin's work, measure only five eighths by three eighths of an inch. The Germans call cards



TEN OF ACORNS.

Old Style Piquet Pack, Recent Make.
Frankfurt-am-Main, Germany.
(National Museum.)

Karten, or *Spielkarten*, also *Briefe*, and a pack of cards *ein Spiel Karten*. Early cards had king, queen, cavalier, and *fante*, or man-servant. But German and Spanish

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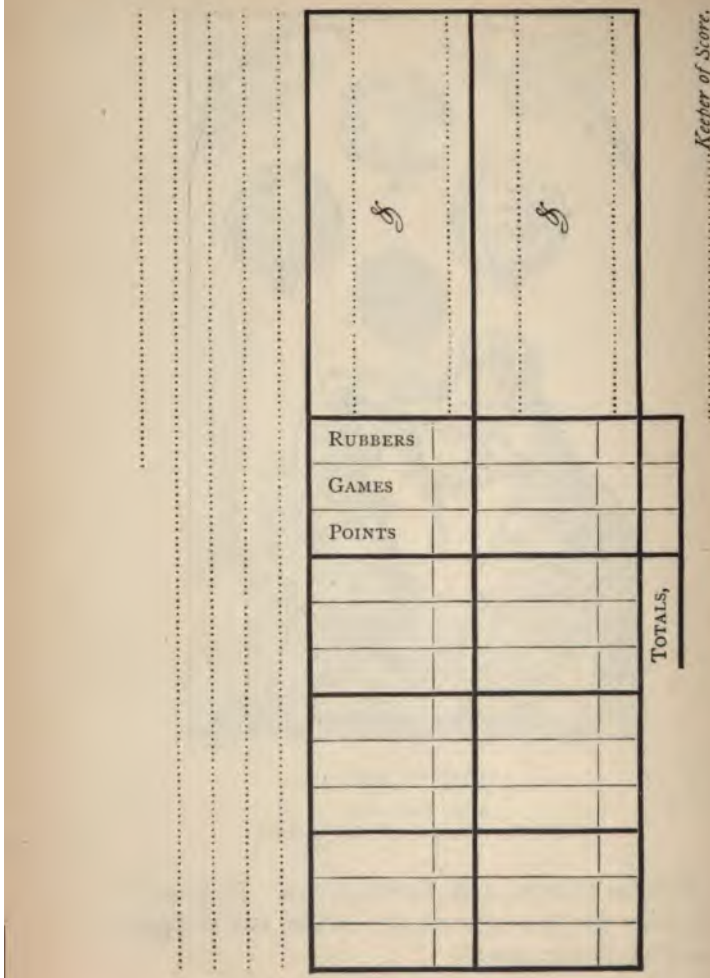
THREE OF BELLS.

Saxon Pack, 1511.
(Bibliothèque Nationale, Taylor, Plate xvii.)

cards, like Oriental cards, have no queen. In the cards of other peoples, however, the cavalier was dropped, and the queen retained.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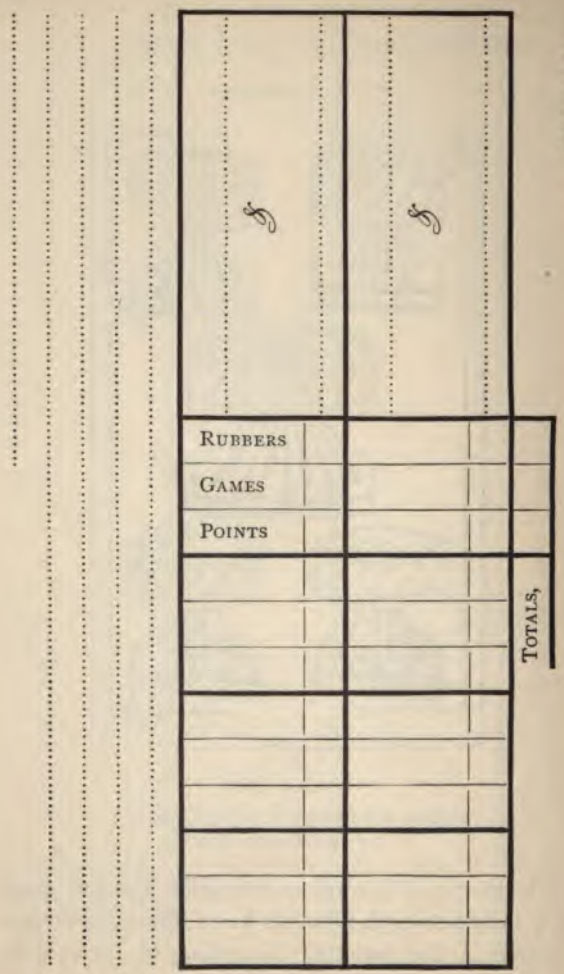
SPANISH CARDS AND THEIR DERIVATIVES.

FIVE OF CUPS.

Mexican (Puebla) Pack of Spanish Cards, 1883.
(National Museum, 73,737.)

The people of Spain were among the first Europeans to domesticate cards; but we know little of their manufacture in that country. According to De la Vega,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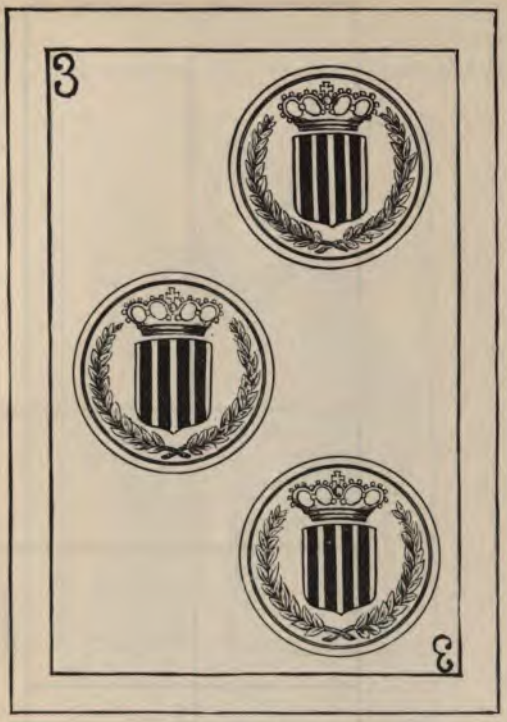
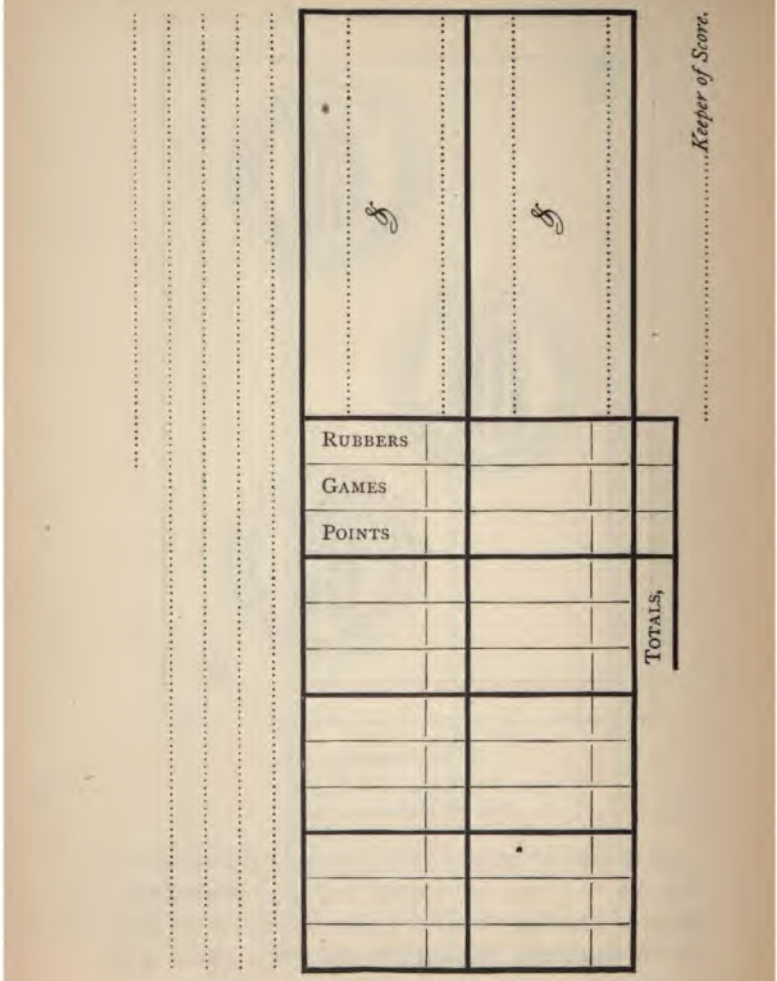


THREE OF MONEY.

Spanish (Barcelona) Pack, 1850.
(National Museum, 74,734.)

when in want of cards at Santo Domingo, the Spaniards resorted to leaves and leather to provide themselves. Herrera mentions that upon the conquest of Mexico by the Spaniards, Montezuma took great pleasure in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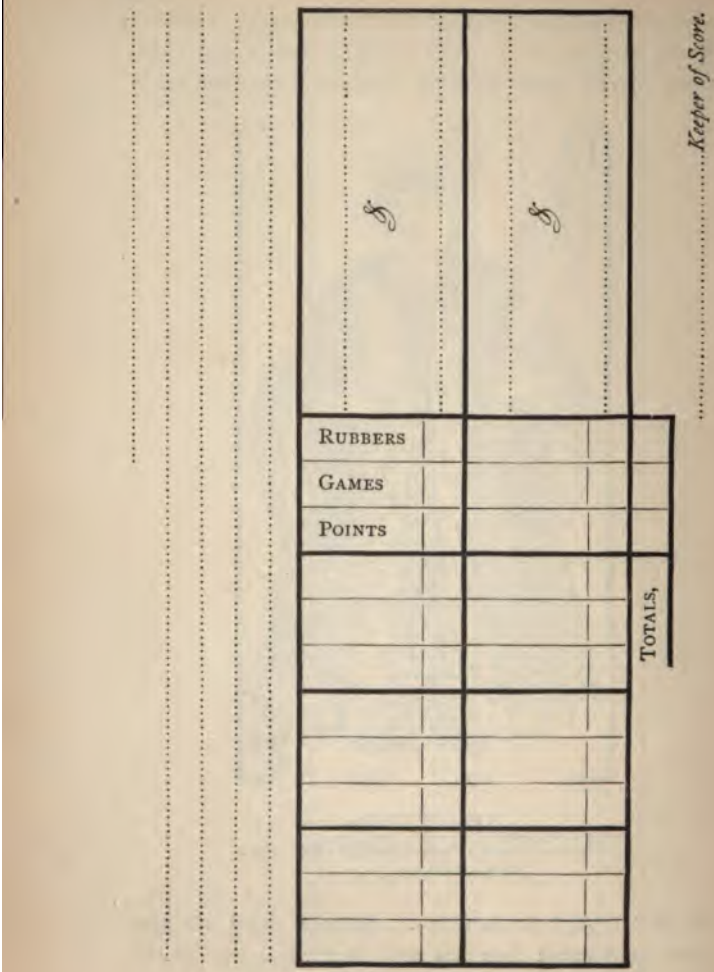
seeing them play at cards; this was in 1519. (Chatto, Facts, etc., p. 106.) And tradition has it that cards were played upon the ship in which Columbus made

KING OF CLUBS.
Mexican (Puebla) Pack of Spanish Cards, 1883.
(National Museum, 73,737.)

his first voyage to America. Spanish cards are also used in Spanish America and in those parts of the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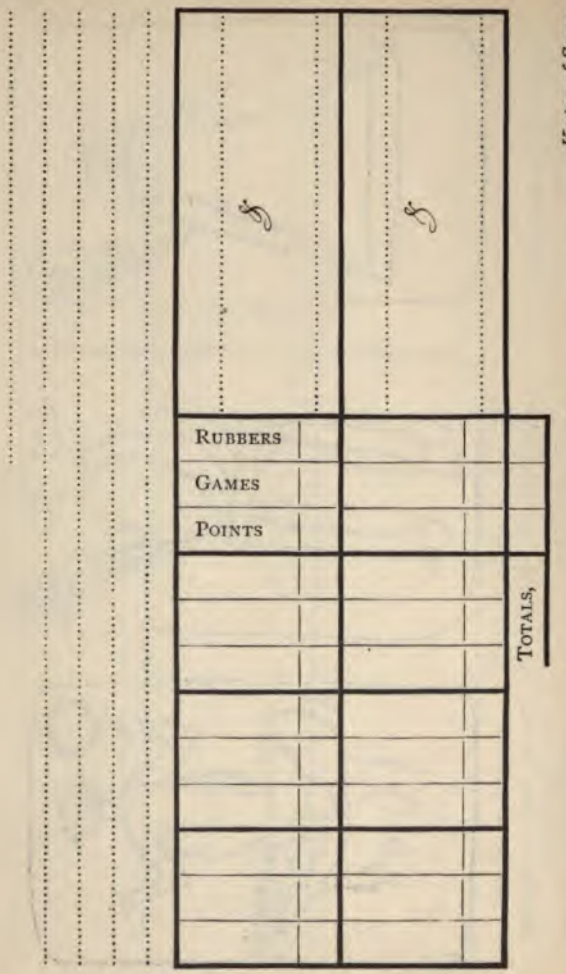
KING OF CLUBS.
Buckskin Pack of the Apaches of Arizona.
(National Museum, 21,550.)

KNAVE OF CLUBS.
Buckskin Pack of the Apaches of Arizona.
(National Museum, 21,550.)

KNIGHT OF MONEY.
Buckskin Pack of the Apaches of Arizona.
(National Museum, 10,730.)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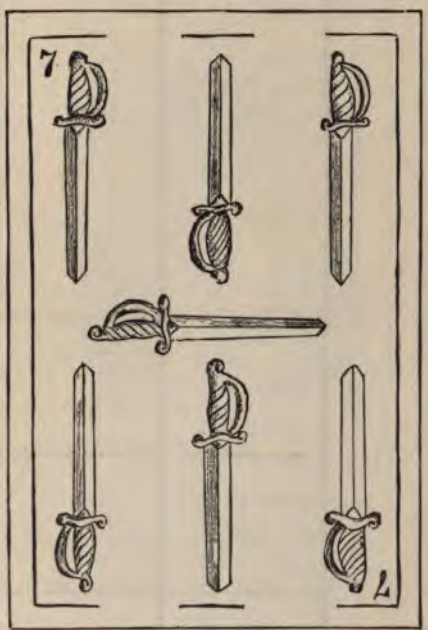
United States which border upon Mexico. The Indians there also play the Spanish games and prepare



SEVEN OF SWORDS.

Spanish (Barcelona) Pack, 1850.
(National Museum, 74,734.)

cards of native-tanned buckskin, which are rude copies of the Spanish cards. There are several packs of these leather cards, in excellent condition, in the National

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.....Keeper of Score.

Museum at Washington. From one of these packs a copy is here given of the king of clubs, together with

SEVEN OF SWORDS.

Italian Pack (reduced).
(British Museum, Catl., Plate ix.)

the corresponding Spanish card from which it is derived; also the knave of clubs from the same pack, and the knight of money from another.

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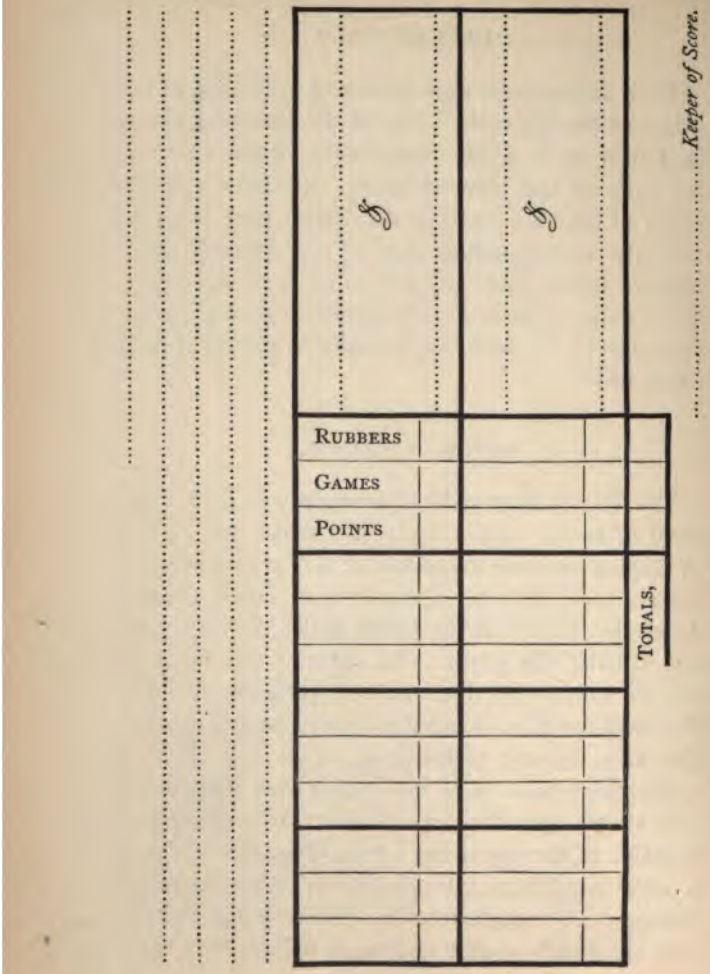
CARDS OF ITALY.

Early Italian cards were spoken of in treating of the origin of playing-cards. One of the distinctive points in Italian cards is the interweaving of the marks of the suits on the numeral cards. To show this the seven of swords (*spada*) of the Italian pack is given, with the corresponding card of the Spanish pack. Modern Italian cards are said to be stout and inflexible. Some of them have a narrow ridge of paper on the edge of the face-side, in order to protect it from being soiled.

CARDS IN FRANCE.

The French were quite independent in their treatment of cards. About 1500 they began the practice of placing on cards the names of well-known persons. Among them the most common were David, Hector, Alexander, Rachel, Pallas, Judith, Helen, Venus, Cæsar, and Charles the Great. No attempt was made to observe chronological or national consistency. The French Revolution changed cards with everything else. The kings became philosophers, valets were replaced by Roman heroes, while the queens were transformed into virtues and liberties, — liberties of marriage, of worship, of the press, etc. Even Napoleon deigned to make regulations as to the devices on playing-cards. Playing-cards manufactured in France and in Switzerland are usually smaller and more delicate than those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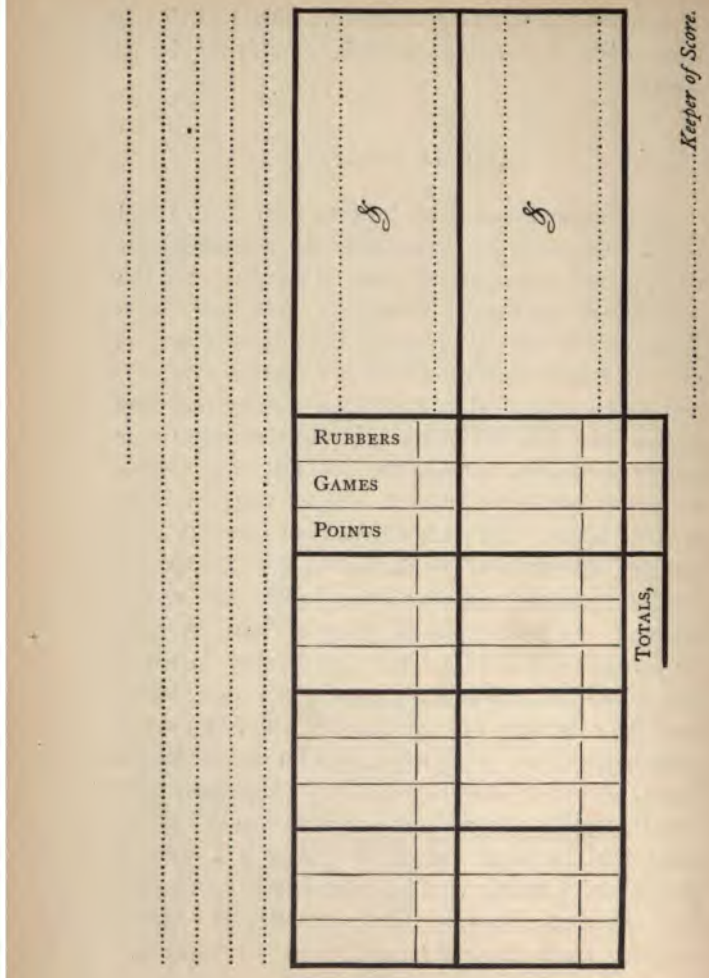
in general use in other countries. The French call cards *cartes à jouer*, and a pack of cards *un jeu de cartes*.

CARDS IN ENGLAND.

Into England cards were brought from France and Spain. Originally the figures were fair representations of kings and queens in the attire of the day. But the costumes of the time of Henry VII., with some incorporations of a later date, became stereotyped (much as did the English spelling of the seventeenth century), and were executed in so unskilful a manner that they degenerated into the strange-looking caricatures now mostly to be seen. During the past fifty years various endeavors have been made to replace these by more sensible figures; but such efforts have met with little support, and Messrs. De La Rue & Co., the leading English manufacturers, after losing heavily, gave up the attempt. As Taylor says, the knave of clubs still holds his arrow, head-end up, but it has become distorted into a bed-post, and its feathers are gone. One change from the older style of cards has met with favor, — the substitution of two upper half-figures for one full-length figure. Thus the card is more easily recognized, however it may fall. It has been suggested that the instrument held by some knaves of spades is a kind of *spring-fork*, formerly used by constables to catch runaway offenders. What are called in America the "spots" on cards, are in England termed "pips" or "singles."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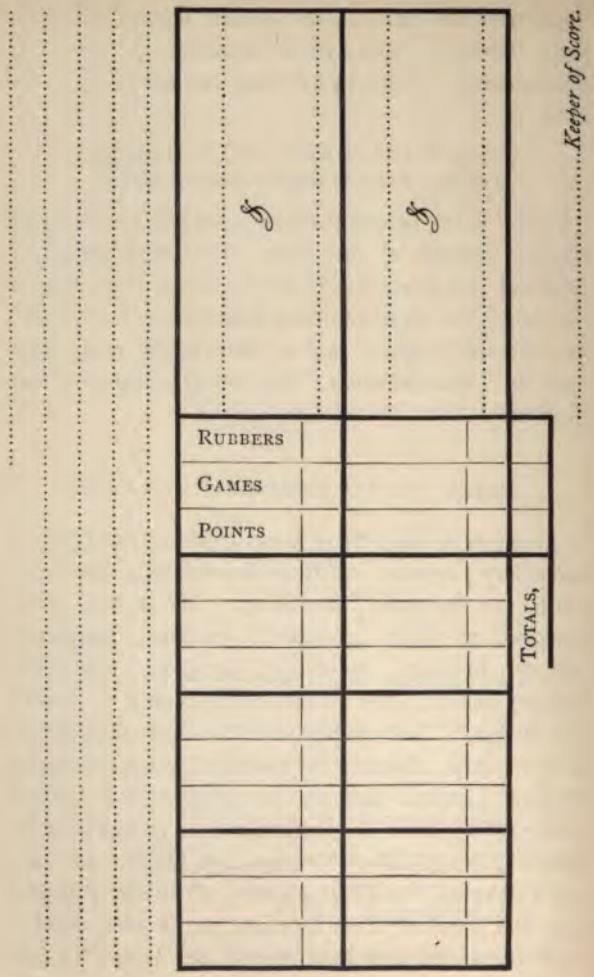
They have also been called "points," and in Seymour's time "drops." (Compleat Gamester, p. 49.) In Shakspeare's "Henry VI.," Part III. act v. sc. i., we read:—

> "But whiles he thought to steal the single ten,
> The king was slyly finger'd from the deck!"

"Deck" is the proper word for a pack of cards orderly piled. Though at one time much used thoughout England and properly defined in almost every English dictionary, the word has been forgotten by the dwellers in southern England, and so Bartlett, the good shepherd of "Americanisms," has kindly adopted it into his fold.

CARDS WITH A SECONDARY PURPOSE.

At an early day there were cards devised with a secondary purpose. Of these the would-be instructive cards are the most interesting. There were cards designed to teach arithmetic, grammar, geography, history, heraldry, mythology, astrology, astronomy, military science, and almost every branch of human knowledge. The "author cards" of our time belong to this class. Toward the end of the seventeeth century, a London manufacturer announced: "These cards are ingeniously contrived for the comprising the general rules of Lillie's Grammar, in the four principal parts thereof, viz. *Orthographia*, *Prosodia*, *Etymologia*, and *Syntaxis*, thereby rendering it very useful to all Persons and that have already the Latine Tongue,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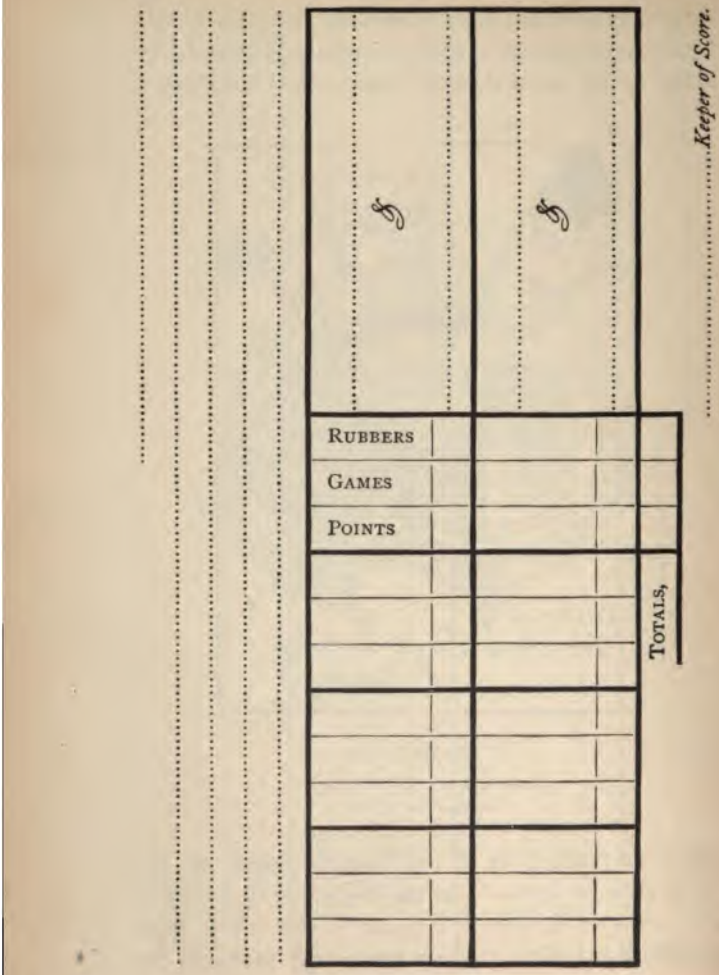
Points

for the recollecting their memories, and also for the better Improvement of such as have made some beginnings in the study thereof, besides the Divertisement

QUEEN OF CLUBS.

Scottish Heraldic Pack, 1691.
(Taylor, Plate xxxix.)

which they afford in all our English games for the other common cards." In the beginning of the present century a similar pack was dedicated, "with most humble submission, to every respectable person in the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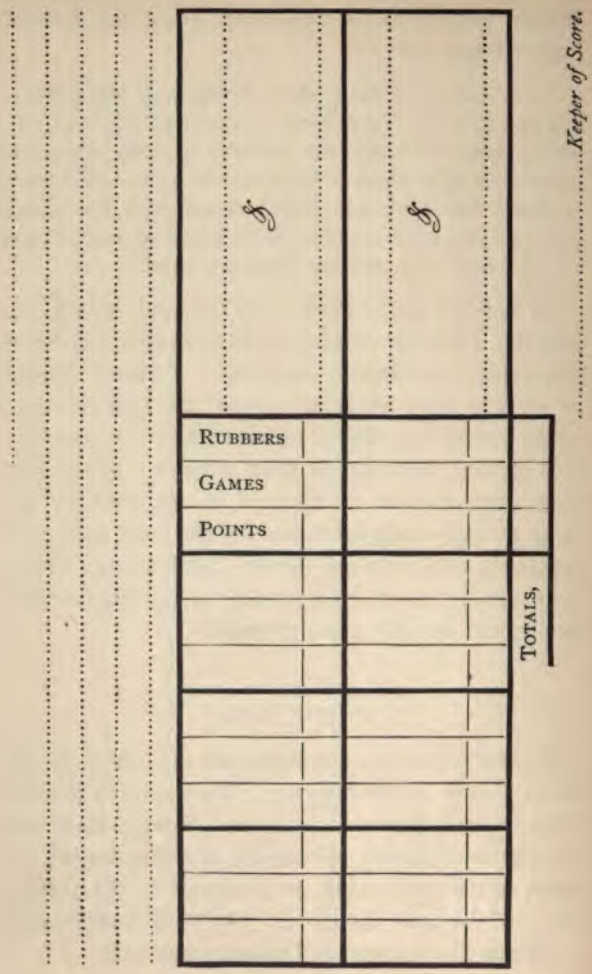
British Empire." In December, 1692, the London papers advertised: —

"*The Genteel Housekeeper's Pastime*, or the mode of Carving at Table represented in a pack of playing-cards, with a book by which any ordinary capacity may learn how to cut up or carve in mode all the most usual dishes of flesh, fish, fowl, and baked meats, with the several sawces and garnishes proper to each dish of meat. Price 1*s.* 6*d.* Sold by J. Moxom, Warwick Lane."

Of comical cards there is no end, and even in our own day a number of such packs have been published, displaying considerable ingenuity. "French cards," or such as show when held toward the light a picture, which usually is indecent, are distributed by unscrupulous persons, especially in boys' schools. There have been cards devised for the use of ecclesiastics; and more recently cards for the use of the blind have been contrived, with spots and figures slightly raised. These were first prepared for a member of the English royal family, and are only made to order.

UNIQUE CARDS.

Willshire describes a unique pack of modern French cards in the British Museum. They are but one and three quarters inches by seven eighths of an inch, very delicate and pliable, and capable of being carried in a purse or the vest-pocket, or concealed in the palm of the hand beneath the glove. The pack is enclosed in a delicate lilac-colored and glazed paper case.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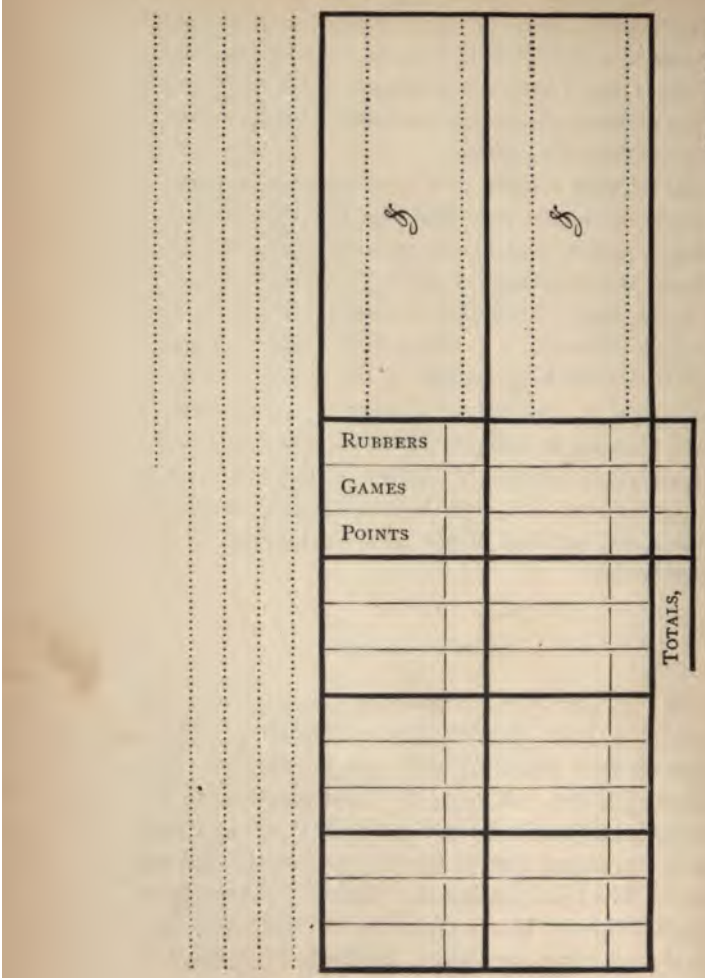
In 1851 a pack of cards valued at a thousand pounds was exhibited in London. The designs were by Mr. Owen Jones, and consisted of the monograms of the different members of the reigning house, wreathed with emblematical flowers.

In Willshire's work is a description of a pack of sensational cards published in the United States. Kings, queens, and knaves are supplanted by army officers and goddesses of liberty; and on a title-card is to be read: "National Emblems; something new in the card world. . . . Time for a change. Foreign Emblems used long enough in the U. S.," and much more "of a very vulgar character." But what is most amusing is, that Dr. Willshire quotes in full the old copyright formula, "Entered according to Act of Congress," etc., and regards it as a legislative authorization and approval of the cards on the part of our government!

CARD ODDITIES.

At one time it was customary to give books and pamphlets titles derived from card-playing, just as sermons were preached with card terminology. The following is the title-page of a pamphlet as to the struggles of Charles I.: "The bloody Game at Cards, As it was played betwixt the King of Hearts And the rest of His Suite, against the residue of the packe of Cards, Wherein Is discovered where faire play was plaid, and where was fowle. Shuffled at London, Cut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at Westminster, Dealt at Yorke, and Plaid in the open field, by the City-clubs, the Country Spade-men, Rich Diamond Men, and Loyall Hearted Men."

In the early part of this century a card almanac was published at Tübingen. In one set of cards there given, the heroes and heroines of ancient mythology, serving as court-cards, are comically travestied. Jupiter sits smoking in an arm-chair and wears a mammoth wig, while Juno is decked out with feathers and a parasol.

PECULIAR USES OF CARDS.

In the time of Charles II. playing-cards were used for the purpose of advertising. Moreover, inasmuch as servants often made mistakes in carrying verbal messages, it became customary in both England and America to write notes and invitations on the backs of old playing-cards or parts of cards; for English cards generally had plain backs. Such an invitation to a card-party, from the Countess of Northumberland, is printed from a copper-plate on the back of a ten of spades, and at the bottom are added the words, "Without a hoop, if agreeable." It is perhaps still more interesting to learn that this is also the origin of visiting-cards. A part of an old playing-card, with their "name and quality" printed on the reverse, was presented by the nobility as well as by the gentry, when calling upon their friends. Not long ago an old house in Dean Street, Soho, London, was undergoing repairs,

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in the course of which a marble chimney-piece was removed, and there were thus brought to light several such visiting-cards, one of which bore the name of Sir Isaac Newton.

MANUFACTURE OF PLAYING-CARDS.

Playing-cards are now usually prepared in the following way. The card-boards are made of a sort of cartridge-paper stuck between two sheets of white or tinted paper. This must then undergo a prolonged process of drying, and afterward pass through polished iron rollers and be subjected to a pressure of eight hundred tons. In this way the cards are made straight and even, and acquire a considerable polish. The polish is not made just alike on both sides, for it has been found that two equally polished surfaces do not so easily glide over one another. An ivory appearance is sometimes given by preparing the face of the paper with a composition of size and French white. Each manufacturer has his own process, and tries to keep it from others. The impressions are made from blocks of wood or stone, much as ordinary printing is done. When several colors are to appear in one picture, as many blocks are used, each printing its own color, and in just the right place. The gilt lines sometimes seen are produced by scattering gold-dust over the card after the desired figure has been printed in colorless size; the dust adheres to the size only, and thus the gilt figure appears.

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CARD-GAMES OTHER THAN WHIST.

(Condensed from Willshire, 21–24, and Cavendish's Essays, 54–70.)

ASSUMING that the original game of all was the *tarocchi* of Venice, played with seventy-eight cards (fifty-six numerals and twenty-two tarots), the first alteration was probably made by the Florentines, who increased the emblematic pieces to forty-one, and invented the game of *minchiate* with ninety-seven cards. Later the Bolognese diminished the pack to sixty-two. The game played with these cards was called *tarocchino*. Then the Venetians reduced the number of cards still more, and established the game of *trappola*. No nations seemed content to adopt *en bloc* any game as it travelled to them. Though the varieties introduced were marvellously ingenious and numerous, the old fundamental elements were maintained in most instances so closely that there is no great difficulty in tracing the pedigrees of the principal modern games, owing to their easily recognized family likenesses to older ones. Very early *primero* was played at Florence and at Rome, and soon spread to France and to England, where it was very popular in the time of Elizabeth. From primero grew *post and pair*, and from this *brag*, which in America developed into the famous betting-game of *poker*.

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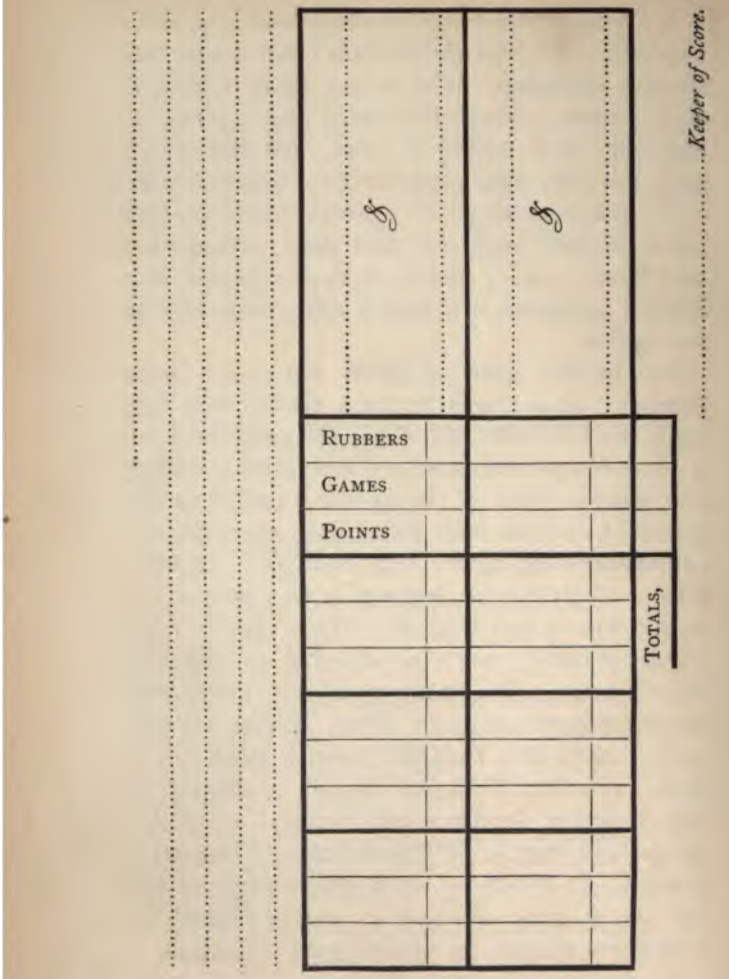
In Germany, *lansquenet*, or *Landsknechtspiel*, was a favorite, and by some authorities is called the national German card-game. It is, in fact, hardly a game at all, but merely a complicated way of playing pitch-and-toss with cards instead of coins; and this remark applies to every game of chance, from basset to *rouge-et-noir* (roozh-ā-nwor). In Germany *Landsknechtspiel* seems to have been the most usual pitch-and-toss card-game; but to elevate it to the dignity of a national card-game, is to treat it with a respect it does not deserve.

The national game of Spain was and is *ombre* (ōm-br). It is played by three persons with forty cards, the tens, nines, and eights being discarded. It is a very complicated game, and introduced an entirely new feature, — that of playing with a partner or ally, instead of, as in the older games, every man's hand (in two senses) being against every one's else. Ombre is a game of great merit, and was much played at one time in France and England. *Piquet* (pee-ket) and *écarté* (ā-cart-ā) may be regarded as especially French games. The former is probably derived from the Saxon game *Schwerter Karte*. Écarté was indirectly derived from *triomphe* (*trionfi* is mentioned as early as 1526). Triomphe, brought to America by French settlers, developed into *euchre*, — at one time the national game in the United States. The game of triomphe, or French-ruff, must not be confused with the English game of *trump*, or *ruff-and-honors*, the predecessor of whist, the national game of England.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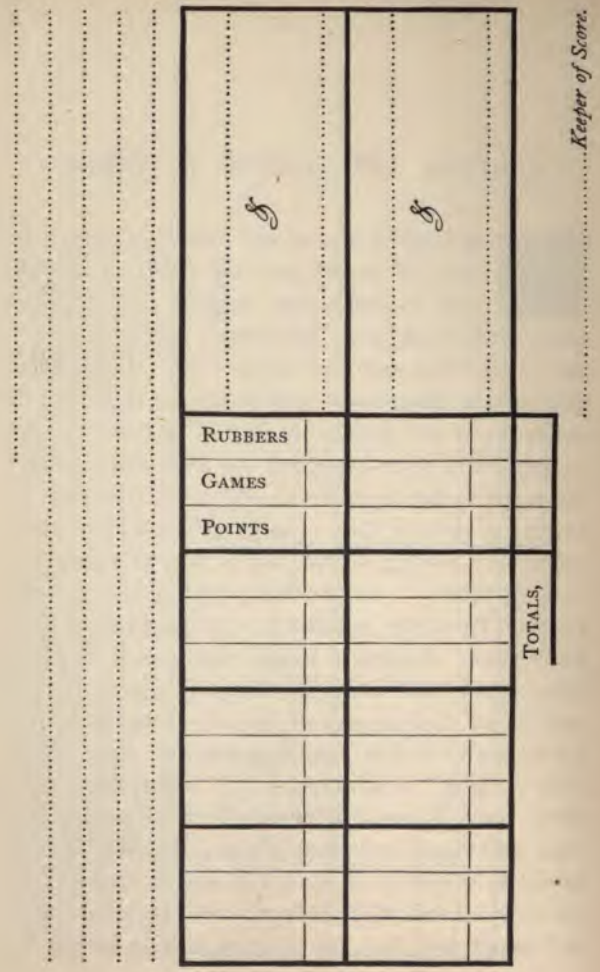
CARDING AND GAMING IN FRANCE.

GAMBLING, says an old French proverb, is the child of avarice and the father of despair; and, as some one suggests, not anywhere have there been more affectionate offspring than in the country that gave the saying birth. In early days gambling in France was confined to the court and the mansions of the great; but here it became so fascinating that it often happened that individuals found it necessary to put themselves under voluntary bonds not to play at cards or dice, — as people nowadays sign a teetotaler's pledge, except that there was a penalty in case of failure. "In the latter part of the sixteenth century Paris was inundated with brigands of every description. A band of Italian gamesters, having been informed by their correspondents that Henry III. had established card-rooms and dice-rooms in the Louvre, got admission at court, and won thirty thousand crowns from the king." (Steinmetz, i. 75.) Henry IV., "good King Henry," was passionately fond of gaming, and even patronized notorious cheats. During his reign gambling spread to all classes of society and became the rage. Louis XIII. disapproved of games of chance and suppressed, to a large extent, gaming among the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people; at court it continued in a quiet way. But Louis was very fond of chess, and in order to play on his journeys, had a chess-board fixed up in his carriage, the pieces being provided with pins at the bottom, so as not to slip from the board. Mazarin re-established gaming at the court of Louis XIV. It now became practically an institution of state, and again involved all classes of society. Things went so far that extremely severe measures had to be resorted to to control gambling, at least in the army. Louis also established lotteries, and thereby the gambling spirit spread to individuals and classes that did not approach the gaming-tables. During the minority of Louis XV. the celebrated Scotchman John Law became controller-general of France, and inaugurated those wild financial schemes which were to make everybody rich. Surely everybody became possessed of a mad passion to get money without earning it. When the schemes collapsed, the resulting anguish and disappointment sought requital at the gaming-table. Every one gambled, and gambled in everything he did. A man returning from the burial of his brother, at which he had exhibited the signs of profound grief, gambled and won. To the question, "How do you feel now?" he answered, "A little better; this consoles me." Louis XVI. hated gaming of any kind, but Marie Antoinette was fond of playing at cards, and encouraged it. One of the favorite tricks in fine society at the time was to place a polished gold or silver snuff-box in such a position that it reflected an opponent's

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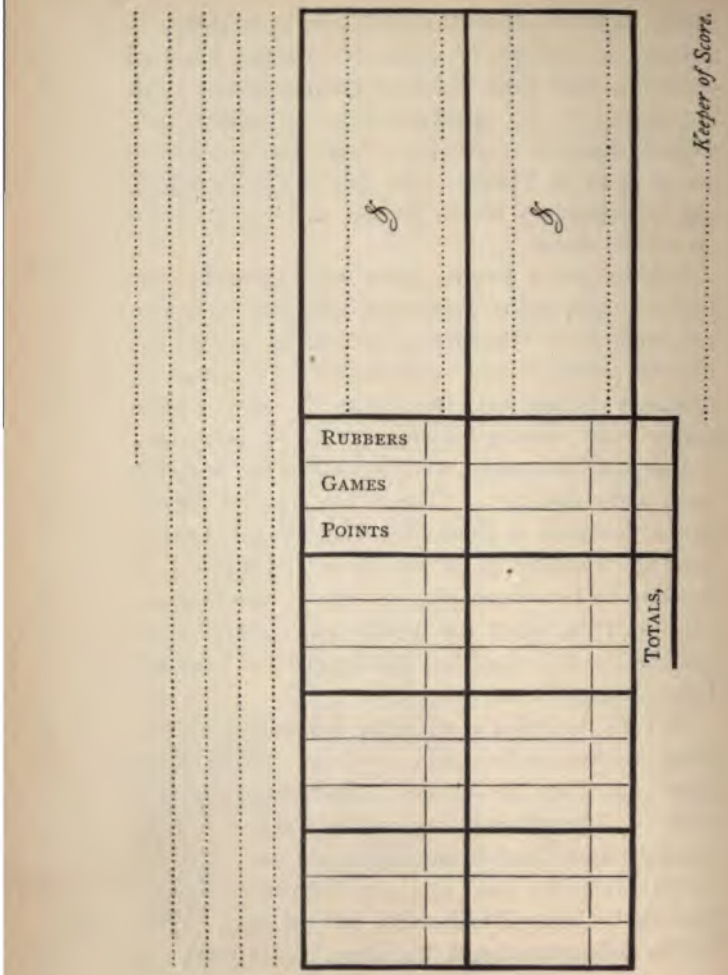
cards. Fouché, Minister of Police under Napoleon I., derived an income of about six hundred thousand dollars a year from licensing gaming-houses. The attendants at the gaming-tables — a hundred and twenty thousand in number — were also required to act as spies of Fouché. But Jan. 1, 1838, gambling was prohibited by law in France, and is now carried on only in secret.

"Whist was a favorite game with Josephine and Marie Louise, and it is on record that Napoleon used to play whist in Würtemberg, but not for money, and that he played ill and inattentively." Of gaming he positively disapproved; but during his exile he spent nearly every evening playing at whist or *vingt-et-un*. "After the Restoration, whist was taken up in France more enthusiastically. 'The nobles,' says a French writer, 'had gone to England to think, and they brought back the thinking game with them.' Charles X. is reported to have been playing whist at St.-Cloud, on July 29, 1830, when the tricolor was waving on the Tuileries, and he had lost his throne." (Cavendish, Laws, etc., 52.)

In Paris the stakes at whist are low compared with those at the London clubs. "Count Achille Delamarre calculated his average rubber at two hundred louis. . . . The principal players at the Union were Lord Granville (the English ambassador), Count Medem, Count Walewski, the Duc de Richelieu, General Michelski, Comte Deschapelles (the author), Comte Achille Delamarre, and M. Bonpierre." (Hayward, 45.)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CARDING AND GAMING IN ENGLAND.

THE fact that the importation of playing-cards was forbidden in England in 1463, on complaint of home manufacturers, proves that they were then common in that country. The following, written Dec. 24, 1484, is interesting: —

To my ryght worshipful husbond, John Paston:

RYGHT WORSHIPFUL HUSBOND, — I recomaund me onto you. Plese it you to wete [know] that I sent your eldest sonne to my Lady Morlee to have knolage wat sports wer husyd [used] in her hows in kyrstemesse next folloyng aftyr the decysse of my lord, her husbond; and sche seyd that ther wer non dysgysyngs [masking], ner harpyng, ner lutyng, ner syngyn, ner non lowde dysports, but pleyng at the tabyllys [backgammon], and schesse, and cards. Sweche dysports sche gave her folkys leve to play and non odyr. . . .

Wretyn on Crestemes Evyn,

By yor

MARGERY PASTON.

Cards must have been common at the court of Henry VII.; for in 1503 his daughter Margaret, at the time fourteen years old, was found playing at cards by James IV. of Scotland, her betrothed, on his first interview with her. In the privy purse expenses of

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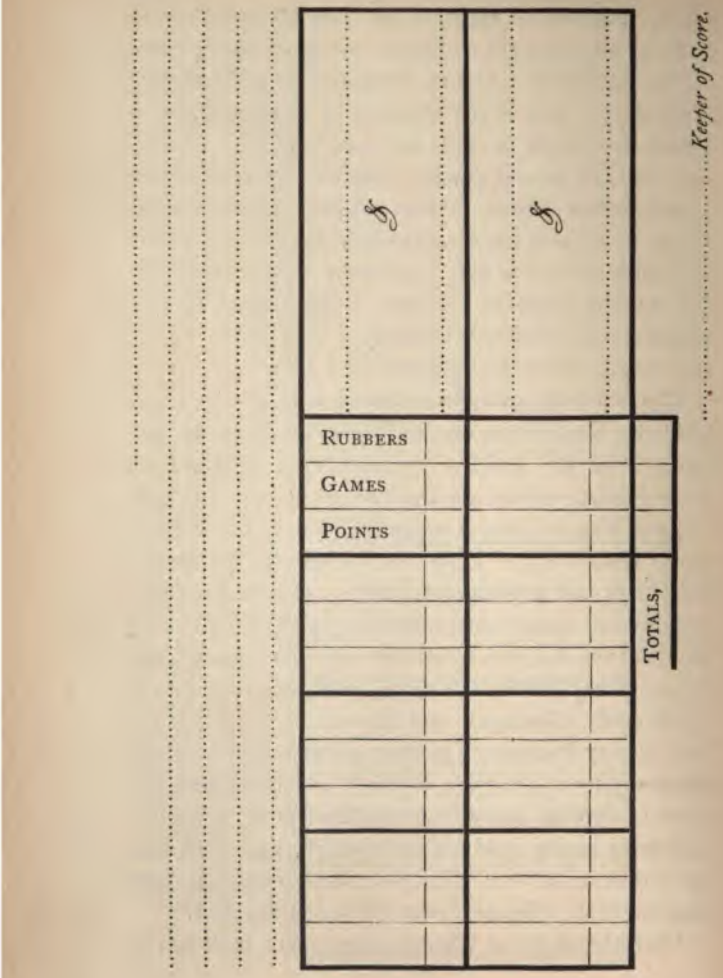
Mary, daughter of Henry VIII., and afterward queen of England, there are numerous entries of money spent at the card-table. Queen Elizabeth also was a great card-player; and in the literature of the time frequent reference is made to cards and card-playing. Primero was then the favorite game. "James I. played at cards as with affairs of state, — in an indolent manner, requiring in both cases some one to hold his cards, if not to prompt him what to play" (Chatto, 126). Mawe was the favorite game at the time of his reign. English gallants then diverted themselves with cards at the play-house before the performance began.

The Puritans strongly opposed card-playing; but after the Restoration the court went to the other extreme, and the greatest excesses were indulged in. John Evelyn, writing on the day James II. was proclaimed king, expressed himself thus as to life at court under Charles II: "I can never forget the inexpressible luxury and profaneness, gaming, and all dissoluteness, and as it were total forgetfulness of God (it being Sunday evening), which this day se'nnight I was witness of, the King sitting and toying with his concubines, Portsmouth, Cleveland, and Mazarine, etc., a French boy singing love-songs, in that glorious gallery, whilst about twenty of the great courtiers and other dissolute persons were at Basset round a large table, a bank of at least 2,000 in gold before them; upon which two gentlemen who were with me made reflections with astonishment. Six days after, all was in the dust."

After the death of Charles there was a brief lull in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the ardor of the gaming world; but it was soon revived, and spread to classes of society where it had not been known before. And now we begin to read frequently of women who were devoted to gaming. Moreover professional gamesters from any class of society were admitted among the aristocracy. The case of Bourchier, at one time the footman of the Earl of Mulgrave, is to the point. "Once Mr. *Bourchier*, going over to *Flanders* with a great Train of Servants, set off in such a fine Equipage that they drew the Eyes of all upon them wherever they went, to admire the Splendor and Gaiety of their Master, whom they took for no less than a Nobleman of the first Rank. In this Pomp, making his Tour at king *William's* Tent, he happen'd into Play with that great Monarch, and won of him above £2,500. The Duke of *Bavaria* being also there, he took up the Cudgels, and losing £15,000, the Loss put him in a great Chafe, and doubting some foul Play was put upon him, because Luck went so much against him, quoth Mr. *Bourchier:* 'Sir, if you have any Suspicion of the least Sinister Trick put upon your Highness, if you please I 'll give you a Chance for all your Money at once, tossing up at Cross and Pile; and you shall have the Advantage too of throwing up the Guinea yourself.' The Elector admir'd at his bold Challenge, which never the less accepting, he tossed up for £15,000, and lost the money." (Lucas, Memoirs of Gamesters.)

During the reign of Anne the government undertook to regulate gaming, but with little success. The

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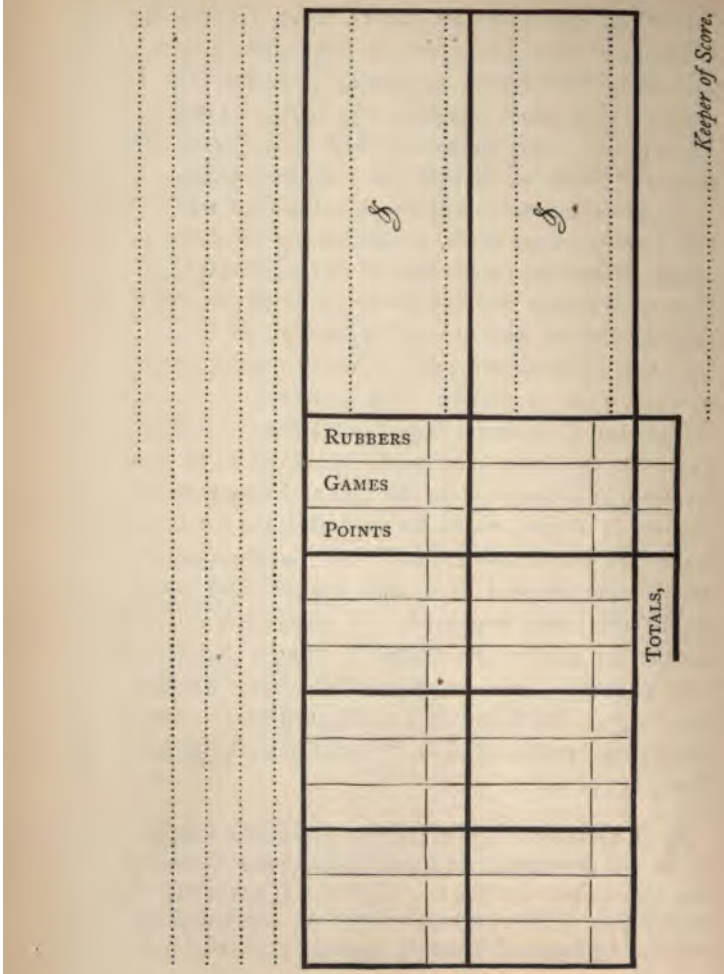
"Evening Post" for Oct. 12–14, 1702, contains the following: "An Inditement is presented against a Person in Westchester, for playing away his Wife to another Man, which was done with her own consent." During this reign, moreover, there was formed the famous "South-Sea Bubble" of John Law, which — if it be permitted so to express it — absorbed much of the gaming energy of the people during the following reign. When the bubble burst, it was found that thousands were ruined, and the House of Commons had to step in and do what it could to restore credit. But card-playing continued, and became even more general in every class of society. The preface to Seymour's "Compleat Gamester" begins: "GAMING is become ſo much the faſhion amongſt the *Beau-Monde* that he who, in Company, ſhould appear ignorant of the Games in Vogue, would be reckoned low-bred, and hardly fit for Converſation." All members of the family were devoted to it, and business and household duties were neglected. Of course this did not escape the pen of the writers of dramas and satires (see page 271), to say nothing of the denunciations of the clergy. The following is abridged from a "censure of carding," published in the "Gentlemen's Magazine," June, 1735: —

A CARDING WOMAN is a faſhionable *Monſter;* too *common* to be carried about for a *Shew*, and too *Ugly* to bear looking at; Elſe there is not among the *Miſ-ſhapen, grim Animals*, which are proclaim'd *unnatural* by ſound of Trumpet, anything ſo deteſtably the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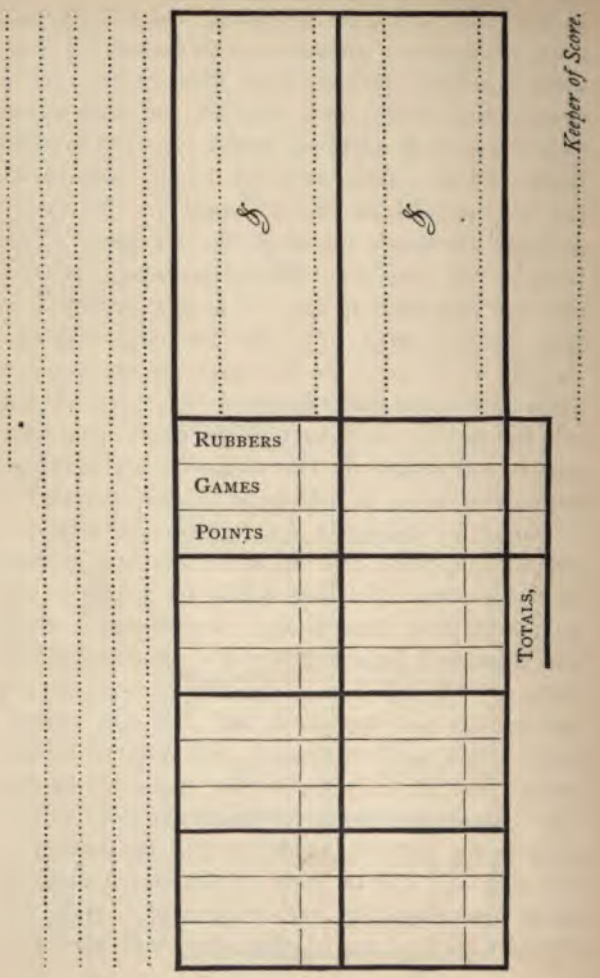
Reverſe of what ſhe was intended for as this *Rational Grimalkin!* this voracious, dry *Harpy* in *Maſquerade!* this *half* human *Tyger* in Petticoats! Let nobody tell me of the Reſpect due to *Ladies*. . . . Theſe are no *Ladies*. . . . They have renounc'd whatever is *tender* and *amiable* in Woman; and the rights of the Sex are advantages they are too *manniſh* to lay any claim to. I have ſtruggled ſo long to ſupreſs my *Reſentment* that it has given me the Heart-Burn; and I can contain myſelf no longer; but am for *executing* all ſuch incorrigible Offenders for *High Treaſon* against *Love* and the *Sexes Hereditary Right* of Dominion. The *Goths* and *Vandals* were leſs barbarous *deſtroyers*, than theſe *Domeſtic* Subverters of Government. . . . I pity the Huſbands, Sons and Daughters, great part of whoſe Happineſs or Miſery in Life, is dependent on the Conduct of theſe good Chriſtians, who may be, literally, ſaid to *eat and drink, and riſe up to play*.

Another correspondent of the same magazine (September, 1736) describes a "polite family card-party" as consisting "moſtly of two or three inſignificant old Maids; the ſame Number of gay Widows in want of more Things than one; a batter'd old Beau or two; and ſome decay'd Perſon of a good Family, made uſe of merely as a Cypher to carry on the Buſineſs, by having the Honour to be marry'd to the Lady, who to oblige her Friends and People of good Faſhion only, ſuffers her houſe to be made uſe of for theſe Purpoſes."

It had been customary in France the century before for a woman during confinement to "keep her room

in state and with great ceremony, and receive there daily her female acquaintances, who passed the afternoon in gossip." (Wright, Dom. Manners, 481.) This custom had passed into England, but card-players took the place of gossiping ladies. In 1759 Walpole wrote: "Loo is mounted to the zenith. The parties last till one and two in the morning. We played at Lady Hertford's last week, the last night of her lying-in, till deep into Sunday morning, after she and her lord were retired. It is now adjourned to Mrs. Fitzroy's, whose child the Town calls *Pam*elia" (a play on "pam," an old name for the knave of clubs in loo and other games). Some years before this the fashion arose for children, too, to give card-parties, and toward the end of the century whist and casino were taught in fashionable boarding-schools.

During the eighteenth century Bath was a fashionable watering-place, and one of the principal localities of card-playing. This was due to the genius of that remarkable man Beau Nash. A notorious gamester and spendthrift, he somehow got a peculiar power at Bath, and was denominated the King of Bath; and by certain rules and regulations, and their wise enforcement, raised the little country town with its mineral springs into the most fashionable resort of the day. The Corporation had a full-length portrait of Nash hung in the ball-room, with the bust of Newton on one side, and that of Pope on the other; while his statue was placed in the pump-room. Here Mr. Pickwick is depicted playing whist with Mrs. Bolo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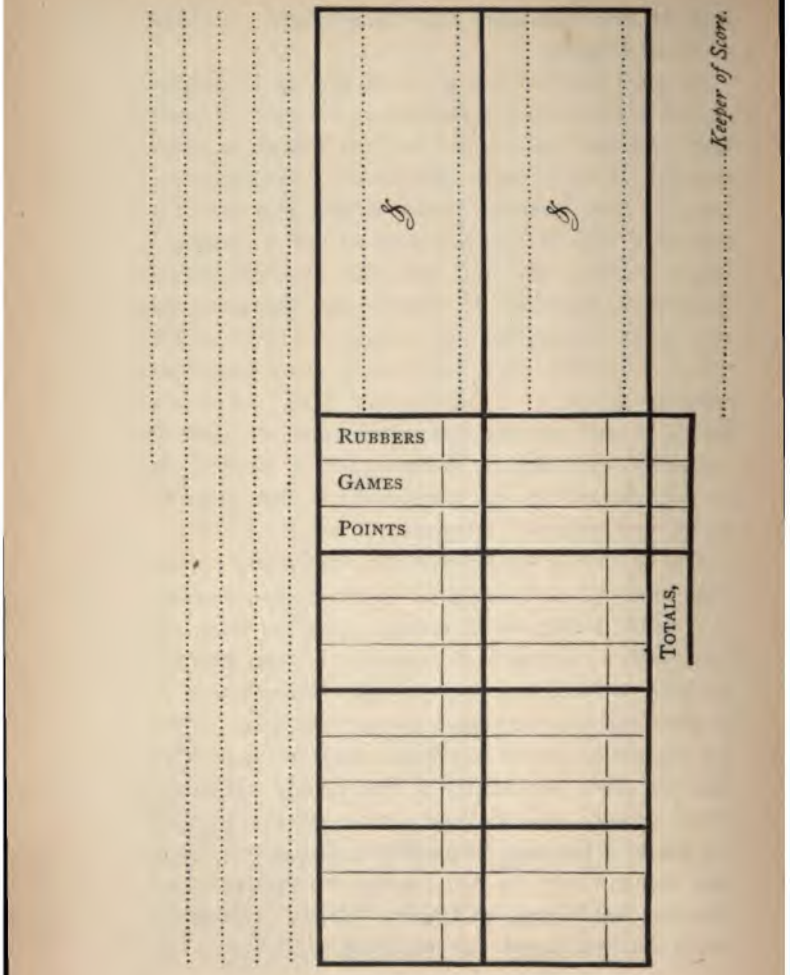
against the Dowager Lady Snuphanuph and Mrs. Colonel Wugsby.

A great impetus was given to gaming in England at the end of the last century by the flood of penniless wretches that poured in from France in consequence of the French Revolution. Gambling had become with them a second nature, and now they put their skill in this direction to use in gaining a living. About this time high play at whist became customary, especially at White's and Brooks's, then the most aristocratic and elegant of the London "hells." These were fitted up in great style; the furniture alone of "Fishmongers' Hall," or Crockford's, is said to have cost about $200,000, while its expenses were not far from $5,000 a week. The amount netted by the proprietor the first year was equal to $750,000. (Apperley, xvi. 23.)

The great Fox was notorious as a gamester. At one time he is said to have played for twenty-two consecutive hours, losing on an average £500 an hour. So infatuated was he with the passion for deep play that he once declared that the greatest pleasure in life was to play and win; the next, to play and lose. It was his reputation as an inveterate gambler, more than anything else, that deprived him of the confidence of the people. Major Aubrey, "no less distinguished for his love for than for his skill in almost every game that was in vogue, on first hearing the rattling of the dice-box, exclaimed, as Charles XII. of Sweden did when he first heard the whistling of bullets, 'This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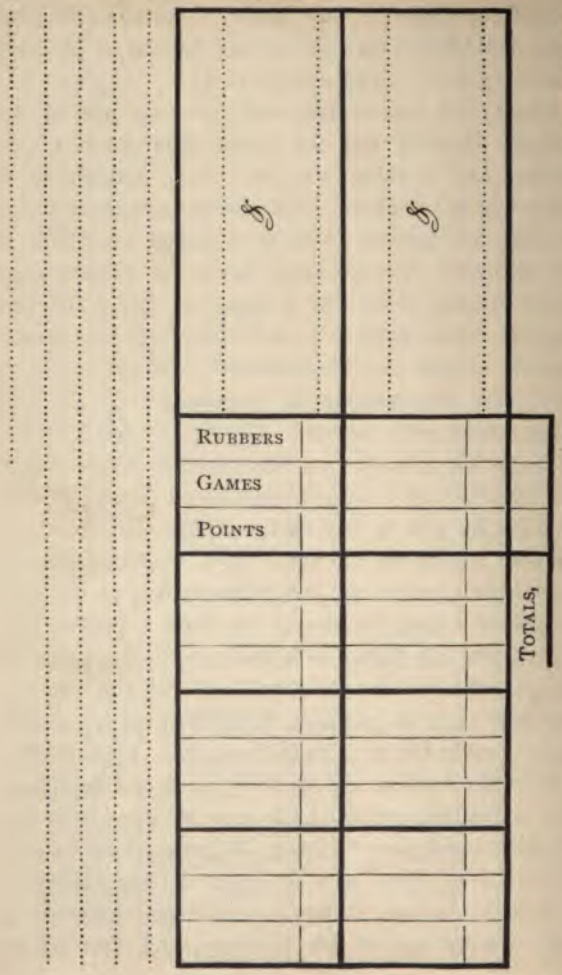
henceforth shall be my music.' Aubrey's favorite toast was, 'PLAY; like the air we breathe, if we have it not, we die.'" (Apperley, xvi. 13.)

During the last century and the early part of the present "betting was the prime amusement of all classes, and nothing was too trivial, ridiculous, or disgusting to bet upon. The utmost excitement would prevail, and ruinous sums were staked on which of two drops of rain coursing down the window-pane would sooner reach the bottom, or which of two maggots would achieve in a certain time the greater distance across the cheese-board. 'What will you lay?' was the question in everybody's mouth, and a bet settled every dispute. George IV., when Prince of Wales, lost £6,000 on a race between twenty drakes and twenty geese! A gambling friend victimized him by inducing him to bet on the drakes, having himself wagered largely on the other side. A funny sight it must have been to see the heir-apparent to the British throne urging his drakes on with a pole having a bit of red rag tagged to it, and strewing barley along the ground with his own royal hands, in the vain endeavor to coax his rebellious lieges from their too frequent roost in the trees by the wayside." (Nordhoff.)

How the betting and gaming spirit had hardened men a few generations back may be seen from the following incidents: "Horace Walpole relates that on a man falling down in a fit before the bay-window of White's, odds were instantly offered and taken to a large amount against his recovery, and that on its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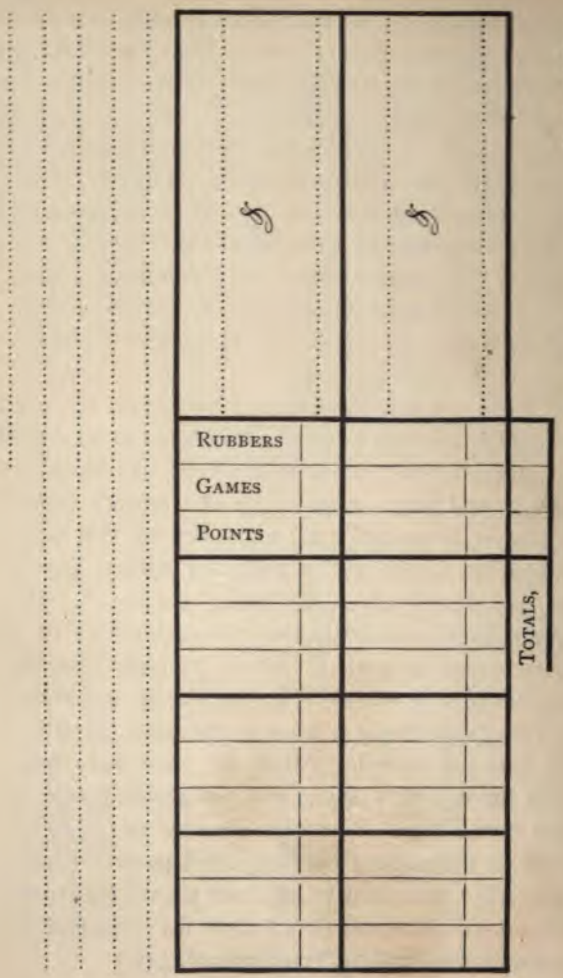
being proposed to bleed him, the operation was vehemently resisted as unfair! When Lord Thanet was in the Tower for the O'Conner riot, three friends — the Duke of Bedford, the Duke de Laval, and Captain Smith — were admitted to play whist with him and remain till the lock-up hour of eleven. Early in the sitting Captain Smith fell back in a fit of apoplexy, and one of the party rose to call for help. 'Stop!' cried another, 'we shall be turned out if you make a noise. Let our friend alone till eleven. We can play dummy, and he 'll be none the worse; for I can read death in his face.'" (Hayward, 459.)

"There is a well-authenticated story of the late Lord Granville's devotion to whist. Intending to set out in the course of the afternoon for Paris, he ordered his carriage and four posters to be at Graham's at four. They were kept waiting till ten, when he sent out to say that he should not be ready for another hour or two, and that the horses had better be changed. They were changed three times in all, at intervals of six hours, before he started. When the party rose, they were up to their ankles in cards, and the ambassador (it was reported) was a loser to the tune of eight or ten thousand pounds. About this time there was a set at Brooks's who played hundred-guinea points, besides bets. We still occasionally hear of £300 and £500 on the rubber; but five-pound points are above the average, and many of the best players are content with two-pound points (ten, bet) at the Turf, and half pounds at the Portland." (Hayward, 456.)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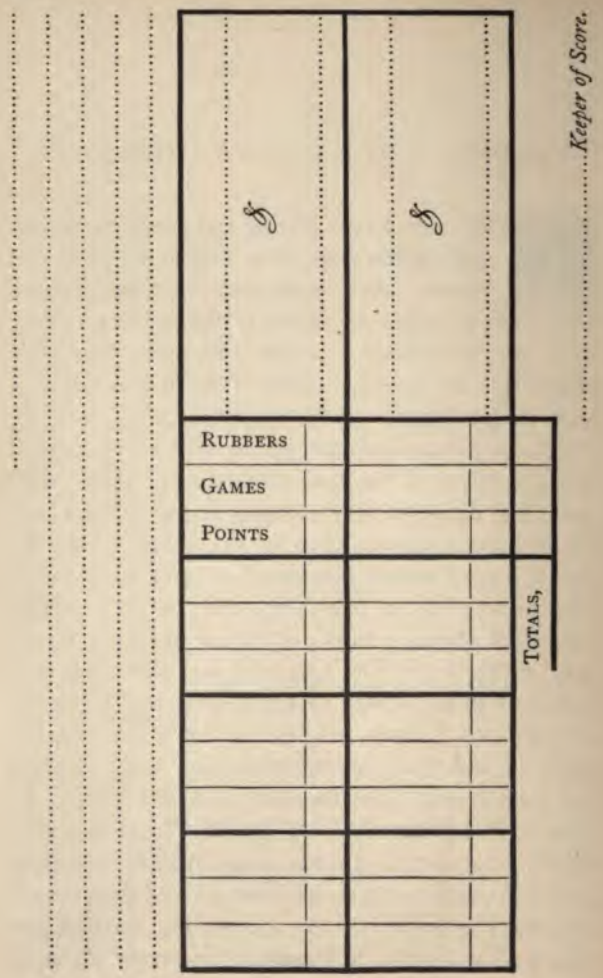
CARDING AND GAMING IN GERMANY.

THE story of card-playing and gambling in Germany differs little from that in England and France. As soon as cards were made cheap enough to be within the means of the working classes, they were prohibited. In time, however, they were allowed at the meeting-houses of the trades and — at least at Nordlingen — at the annual magistrate's goose-feast or corporation dinner, just as they were permitted to apprentices in England at Christmas time. Still, cards and dice were very common, and gambling called for the severe denunciation of the clergy. We read that in 1452 Cardinal Johannes Capistran was received with great pomp at Nürnberg, where he held a very successful revival. In the market a gorgeous throne was arranged for him, and here he held mass and preached in Latin, one of his helpers translating the sermon into German. "This he did every day, the while he was here, four whole weeks. And touching the people with the venerable relic of the saint, he prayed God in their behalf; and then blind saw, deaf heard, lame went, and many great wonders happened. And on St. Laurence Day his sermon lasted three hours; and then they set fire to three thousand six hundred and twelve chess-boards, and more than twenty thousand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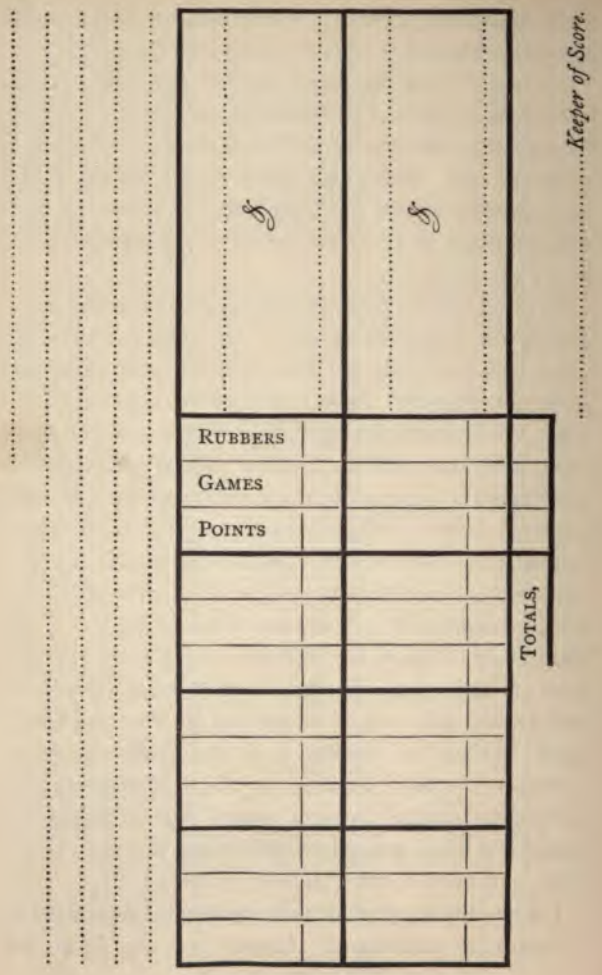
dice, and packs of cards to a great number, and seventy-two shovel-boards." (Chronik, Nürnberg, i. 191.)

In 1467 there appeared for the first time, at the folk-shooting-festival at München, the urn of fortune. The prizes were cups of gold and silver, velvet girdles, weapons, etc., twenty-two prizes in all against thirty-six thousand tickets, costing about a cent each. Such was the origin of European lotteries. (Freytag, Bilder, ii. 2 (10), 327.)

Freytag gives a good picture of gaming in the army during the Thirty Years War. An open space in the camp was set aside for this purpose, and there the gamesters gathered about tables under temporary awnings. Here card-playing had given place to the more rapid decision of dice. Dicing had frequently been interdicted in camp; but the players had then secretly gathered behind hedges, and there played away their rations, arms, horses, and clothes. So it was deemed best to authorize the play and put it under supervision. But cheating and contentions were frequent. Dice were made of the horn of the deer, heavier on one side than on the other; or certain spots were bored out and loaded with quicksilver or lead, and colored black again. Often the quietness of the game was interrupted by curses, wrangling, and the flash of the rapier. Among the excited players glided eager-eyed tradesmen, often Jews, ready to appraise and buy the chains, rings, and other articles staked. (iii. (2), 67.)

During the eighteenth century gaming flourished in Germany as elsewhere. Already we see it at the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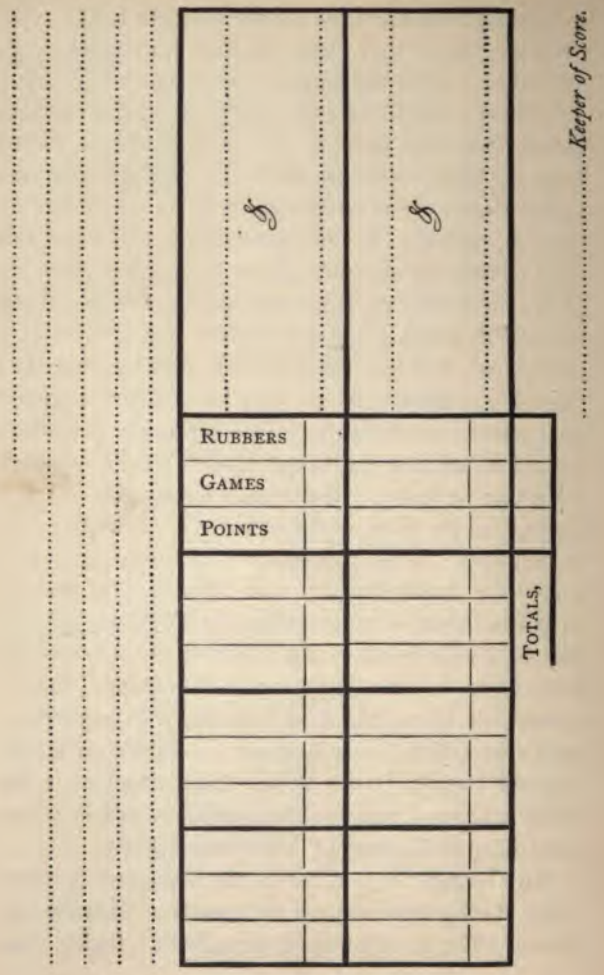
watering-places the bane of the German landed proprietors. Here they came together and played with the Poles, — then the greatest gamesters of Europe.

"There used to be high play at Berlin and Vienna. Count Palfy won enough, at a single sitting, of Prince John of Lichtenstein to build and furnish a château. It was shown to the loser, who on being asked how he liked it, replied: 'Pas du tout; cela a tout à fait l'air d'un château de cartes.' There is a current anecdote of Count Rechberg, late Secretary for Foreign Affairs in Austria, which justifies a surmise that he also is a proficient. His left-hand adversary made so desperate though successful a finesse that his excellency uttered an exclamation of surprise; whereupon the gentleman offered a bet that the Count himself should acknowledge that he had a sound reason for his play. It was taken, and he then coolly said, 'Why, I looked over your hand.' This gentleman must have graduated under the Artful Dodger, who, when playing dummy in Fagin's den, is commended for 'wisely regulating his play by the result of his observations on his neighbor's cards.' Some forty years since [written 1869], a remarkable set used to meet in Berlin at Prince Wittenstein's, including Count Alopeus, the Russian Minister, General Nostitz, Henry Bulwer (then attached to the Berlin embassy), and the Duke of Cumberland (afterward King of Hanover)." (Hayward, 457.)

But Germany is peculiar in the mammoth development during this century of gambling at watering-places. The chief of these were Baden-Baden, Spa,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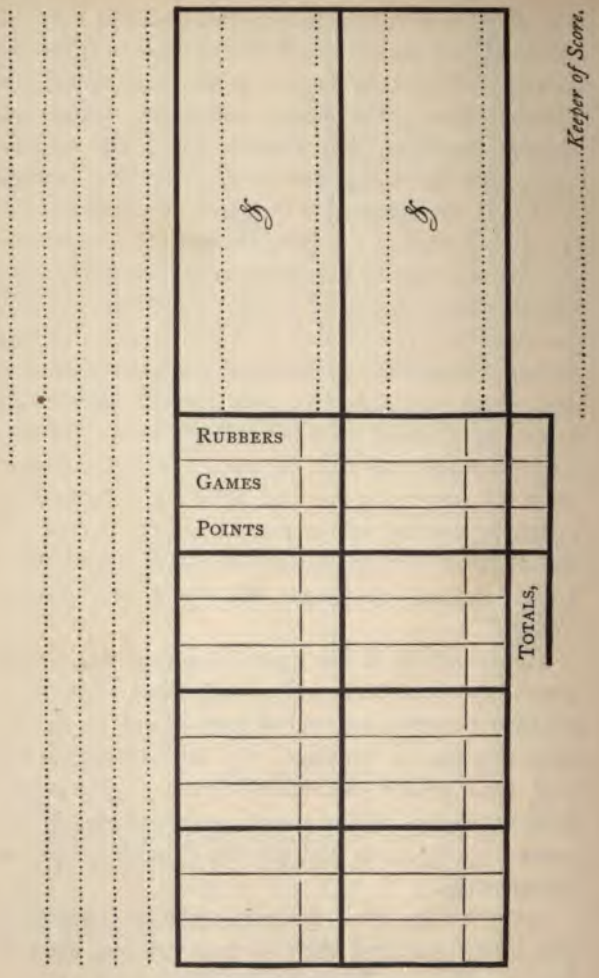
and Homburg. Here public gaming-tables were established, and people of all nations came to spend the summer and try their fortune at the rouge-et-noir and roulette tables. The stories told of the consequent anguish, madness, and suicide would fill volumes. Among the interesting sketches given by Mrs. Trollope of people she observed at the German watering-places in 1833, is that of "a pale, anxious old woman, who seemed no longer to have strength to conceal her eager agitation under the air of callous indifference which all practised players endeavor to assume. She trembled till her shaking hand could hardly grasp the instrument with which she pushed or withdrew her pieces; the dew of agony stood upon her wrinkled brow; yet hour after hour and day after day she sat in the enchanted chair. I never saw age and station in a position so utterly beyond the pale of respect. I was assured she was a person of rank; and my informant added — but I trust she was mistaken — that she was an *English* woman."

The monopoly of the gaming business was usually granted by the rulers to individuals, who guaranteed to advance a certain per cent of their income as a consideration for the privilege. In Baden-Baden, in the year 1840, such a monopolist agreed to pay an old debt of 120,000 florins, spend 230,000 florins in improving the grounds, and pay the government 40,000 florins yearly.

But with 1872 came the purification of Germany of this plague-spot, and there is now but one place in Europe where public gaming-tables still hold out.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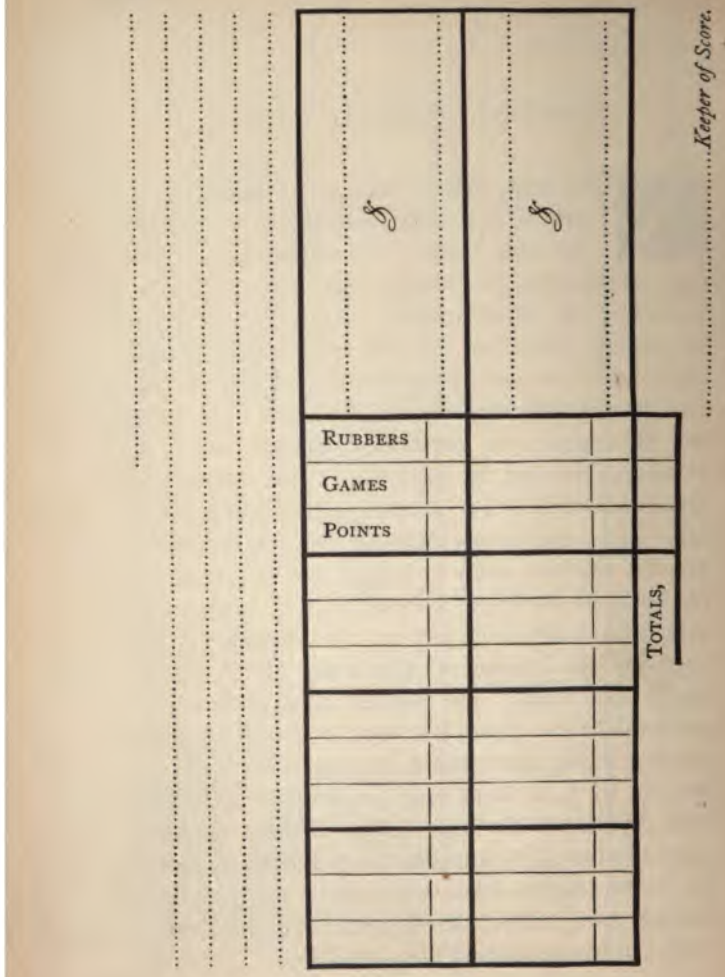
GAMING AT MONTE CARLO.

NINE miles east of Nice, and bounded on the north by the French department of the Maritime Alps, Monaco, the smallest of the sovereign principalities of Europe, juts out into the blue waters of the Mediterranean. Here, in the casino of Monte Carlo, are the only public gaming-tables legalized in Europe. Established in 1856, they afterward passed into the hands of M. Blanc. He agreed not only to pay the government ten per cent of his earnings, but also to maintain all the officers and servants as well as the garrison of the prince of this little state; and he not only did this, but besides expended fabulous sums in magnificent improvements. On his death the business passed into the hands of his wife, who long conducted it. At present a stock-company has control of the lease, which will not expire until 1916. The citizens of Monaco are not admitted to the tables, but their interest in the maintenance of the institution is secured by the high price brought by their lands and by complete exemption from taxation. In this delightful place desperate gaming, with all its attendant evils, flourishes, and as yet no success has followed the efforts of the "International Association for the Suppression of the Gaming-Tables at Monte Carlo."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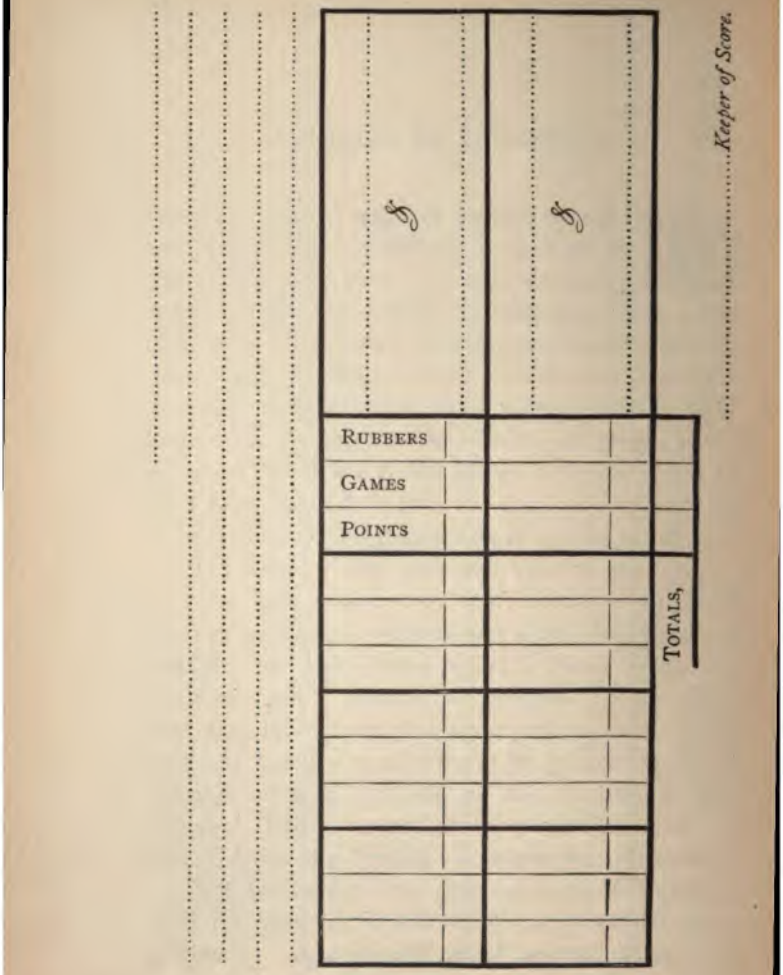
GAMBLING IN AMERICA.

OF the adventurers who first left the Old World in the hope of finding in a land of gold and pearls an easy road to wealth and luxury, many were desperate gamesters. On their journeys through forests and marshes, they carried with them cards and dice, and at their camp-fires at night gambled with one another for the little that each possessed. Even among the colonists who sought in this country to live in peace an honest life, it was found necessary to pass laws to crush the vice that would have been fatal to the prosperity of the struggling communities.

In a new country like ours, which draws from all lands the ambitious and venturesome, and offers to the alert and active opportunities and gains nowhere else to be found, it is but natural that the gambling spirit should blossom and thrive. The desire to make great achievements in a rapid and easy way is the mainspring of much of our material progress, and an element akin to gambling is to be detected in most of our political, financial, and industrial movements and schemes. Indeed it is chiefly in this country that stock-gambling has experienced its mammoth development. Speaking of the time of Jackson's administration, Josiah Quincy says: "Gambling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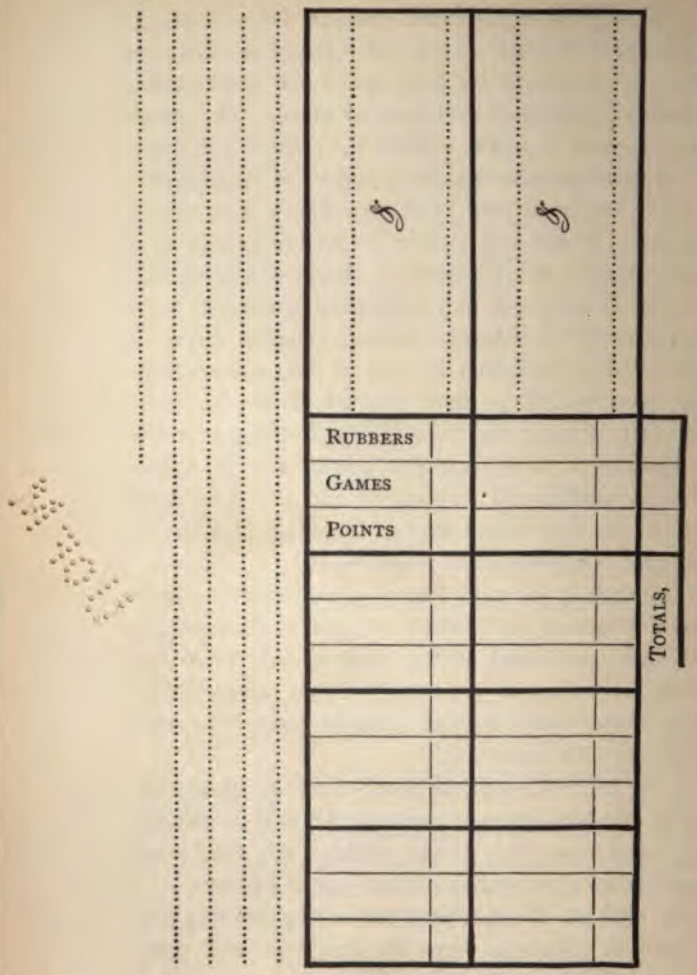
was considered a reputable pastime for gentlemen, and a room at most parties was reserved for this purpose. Card-playing for high stakes was usual among prominent politicians and men in office. The enormous increase of wealth without labor which had come to fortunate speculators since the peace of 1815 seemed to make the invocation of chance almost a legitimate business. It was said that an original proprietor of a single share in the Charlestown Bridge Company had received in 1826 not only principal and interest, but a surplus of seven thousand dollars. Certain lands in Pennsylvania, purchased in 1814 at sixty-two cents an acre, were selling at four hundred dollars an acre. Such facts as these, and many similar to them, in which the gains were not so enormous, seemed to make speculation honorable and respectable, and the controlling spirit of the time found one of its outlets in games of chance." (Figures of the Past, 275.)

Gambling in its more limited sense has always been common among us. In spite of laws to the contrary, and their occasional severe enforcement, there are among us houses of great and of little pretentions to respectability whose only or chief purpose is to offer opportunity for gambling.

In the palmy days of the South, gambling flourished, and on the Mississippi in particular became so naturalized, as it were, that it was, perhaps, the first thing suggested by the mention of that beautiful stream.

The wild fire of excitement aroused by the discovery of gold in California lured to the West and there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inflamed to even greater ardor the gambling spirit of the country. A striking picture of the marvellous things of those days is furnished by the following extracts from Shinn's "Mining Camps" (pp. 136, 244): —

"March 27, 1850, five prospectors — all New Englanders, and three at least from the woods of Maine — camped beside a gulch and tested the gravel. To their delight it was found that they could make eight or ten ounces a day to the man, though water was very scarce. They named the place Kennebec Hill, and proceeded to wash gravel with their utmost energy, knowing that others would soon find the gulch. Within a week another prospector joined them, and succeeded in taking out two and a half pounds of gold-dust during his first day's work. Within thirteen days from the time the five original prospectors camped on Kennebec Hill, there were eight thousand miners in the new town. Many gamblers came with the crowd, and at one time there were no less than a hundred and forty-three monte and faro banks in operation, the funds of which were nearly half a million dollars. Many were often seen to turn a card for three or four thousand dollars, sometimes for several times as much. It was one of the most rapid developments of a great and prosperous mining-camp ever known in California. . . .

"Gambling in California was permitted under Mexican rule and under the military government of '46–'49. It was even a source of revenue to the *ayumtamiento* of San Francisco in August, 1849. It was a legalized and important pursuit, followed with zeal by Mexicans, Frenchmen, and Americans."

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LEGISLATION AS TO CARDS AND GAMING.

LEGISLATION in reference to cards and to gaming has been quite extensive and varied. We have already spoken of the laws of ancient Rome as to gambling and the keeping of gambling-houses; from that time on, the pages of historical books are sprinkled with various decrees as to the matter. In 952 Otto the Great found it necessary to threaten to discharge clergymen who persisted in playing dice. "Benedictus Abbas has preserved a very curious edict, which shows the state of gaming in the Christian army commanded by Richard the First King of England, and Philip of France, during the Crusade in the year 1190. No person in the army is permitted to play at any sort of game for money, except knights and clergymen, who in one whole day and night shall not, *each*, lose more than 20 shillings, on pain of losing 100 shillings to the archbishops of the army. The two kings may play for what they please, but their attendants not for more than 20 shillings. Otherwise they are to be whipped naked through the army for three days." (Hazlitt, Popular Antiquities, ii. 345.)

In 1397 the working-people of France were forbidden to play at cards on working-days; and most of the early decrees against card-playing aimed mainly to

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prevent the wasting of time and the formation of idle habits on the part of the lower classes. By 11 Henry VII., 1496, c. 2, and 19 Henry VII. c. 12, it was laid down that "no apprentyce nor ſeruaunt of huſbandry, laborer nor ſeruant artificer, play at the tablys, tenyſe, dyſe, cardys, bowlys, nor at none othir vnlawfull game owt of the tyme of Cryſtmas *but for mete and drynke*, and in cryſtmas to playe onely in the dwellyng howſe of his mayſter or in the preſence of hys mayſter." (Same, ii. 285.)

In time it was deemed necessary to make other regulations, and we read of special injunctions to the clergy. In the reign of Elizabeth they are admonished that they "shall in no wise haunt or resort to any taverns or alehouses; and after their meats they shall not give themselves to drinking or riot, spending their time idly by day, and by night idly at dice, cards, or tables playing." Moreover John, Bishop of Norwich, in 1561 directs inquiry to be made whether any parsons, vicars, or curates be "dycers, tablers, carders, swearers, or vehemently suspected thereof."

In the Massachusetts court records for March, 1631, it is "ordered that all persons whatsoever that have cards, dice, or tables in their houses, shall make away with them before the nexte Court, under paine of punishment." And in the First Code of Laws, made May, 1650, by the General Court of Connecticut, we find the following as to gaming: "Upon complaint of great disorder by the use of the game called shuffle-board, in houses of common entertainment, whereby much

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precious time is spent unfruitfully, and much waste of wine and beer occasioned, It is therefore ordered and enacted by the authority of this court that no person shall henceforth use the said game of shuffle-board, in any such house, nor in any other house used as common for such purpose, upon pain for every keeper of such house to forfeit for every such offense twenty shillings; and for every person playing at the said game in any such house to forfeit for every such offense five shillings. The like penalty shall be for playing in any place at any unlawful game."

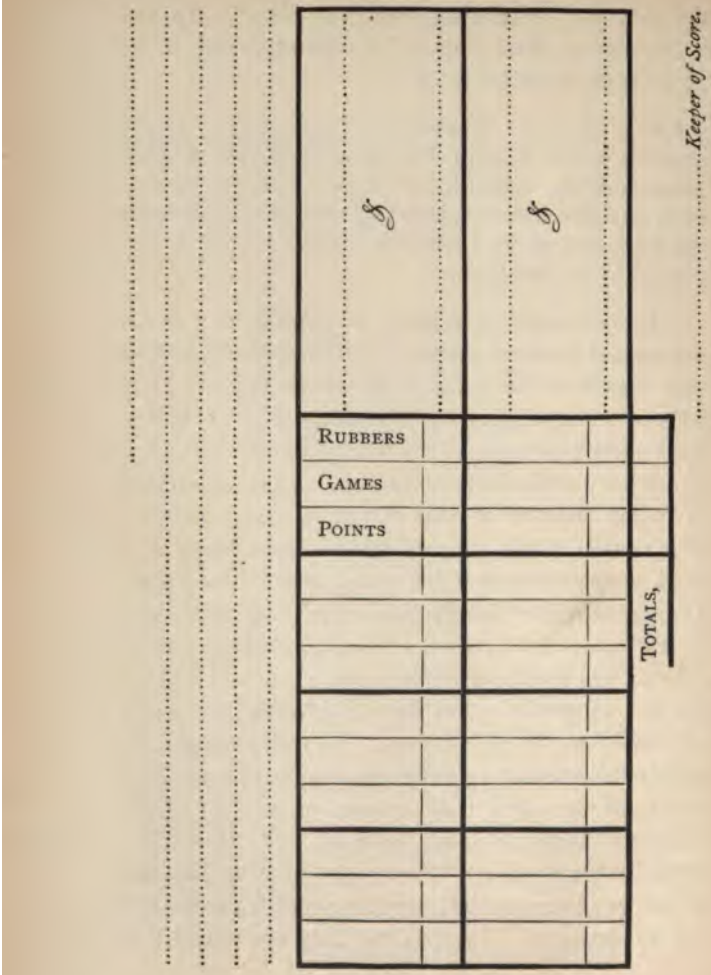
An *ordonnance* of Louis XIII. of France declared all debts contracted at play, as well as all promises to pay such debts, null and void. And in England in the time of Queen Anne (1711) it was enacted that estates mortgaged at play pass to the heir as if the grantor had died. Moreover, any person losing £10 at one time might recover it, and persons cheating at cards were to forfeit five times the amount to the informer, and suffer corporal punishment as for perjury. These regulations were, however, repealed in 1844 to protect eminent sporting characters who had become liable to its penalties to a large extent. But the following is still law in England: "And we do hereby strictly enjoin and prohibit all our loving subjects of whatsoever degree or quality soever from playing on the Lord's Day at Dice, Cards, or any other game whatsoever." (Notes and Queries, 1872, X. pp. 311, 377.)

As has been stated above, the importation into England of foreign cards was prohibited in 1463. In 1615

the first tax on playing-cards was levied. In the "Calendar of State Papers," Domestic Series, A. D. 1611–1618, is the following: —

"1615, July 20, Westminster (19). Letters Patent granting to Sir Richard Coningsby, for a rent of £200 per annum, the imposition of 5*s.* per gross on playing-cards imported in recompense of £1,800 due to him from the King, and of his patent for the sole export of Tin, granted by the late Queen."

"Every enactment relating to playing-cards is accompanied by some reference to fraudulent practices with regard to the duties under the former act. The trick of selling slightly soiled playing-cards as 'waste' was largely practised. They were purchased for a few pence per pound, chiefly by Jew speculators, who sorted them and disposed of them at a cheap rate. In order to put a stop to this, the manufacturers were required to mark waste cards so that they would be unfit to play with. During the reign of George III. no less than seven Acts of Parliament were passed relating to cards and dice. The tax was made one shilling a pack, and was paid for the ace of spades, — the duty-card, which the maker obtained from the government. He had, moreover, to supply the paper and pay for the engraved plate. This duty-card was called 'Old Frizzle,' on account of the elaborate flourishes which adorned it." (Cavendish, Card Essays, 85–102.) The custom of making the ace of spades an ornamental advertising card is a relic of its use as duty-card. In 1863 the duty was reduced to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threepence, and is now collected by means of stamped wrappers. In Great Britain cards can be manufactured only in London, Westminster, and Dublin; consequently nowhere in Scotland.

In reference to the United States internal revenue tax on playing-cards and the duty on imported cards, it seems best to copy directly from letters from the Treasury Department at Washington.

"There is now no internal revenue tax on playing-cards, the law imposing tax thereon (Schedule A, immediately following Section 3,437, Revised Statutes) having been repealed by the Act of March 3, 1883, the repeal taking effect July 1, 1883.

"The law thus repealed had imposed the tax in the following language: 'Playing-cards. — For and upon every pack not exceeding fifty-two cards in number, irrespective of price or value, five cents.' This language was first incorporated in the law by the Act of July 13, 1866, amending the Act of June 30, 1864. Prior to this amendment, the Act of June 30, 1864, imposed tax on such cards in these words: 'Playing-cards. — For and upon every pack of whatever number, when the retail price per pack does not exceed eighteen cents, two cents. Exceeding the retail price of eighteen cents, and not exceeding twenty-five cents per pack, four cents. Exceeding the retail price of twenty-five, and not exceeding fifty cents per pack, ten cents. Exceeding the retail price of fifty cents, and not exceeding one dollar per pack, fifteen cents. Exceeding the retail price of one dollar, for every additional fifty cents, or fractional part thereof, in excess of one dollar, five cents.'

"Prior to the Act of June 30, 1864, the tax was im-

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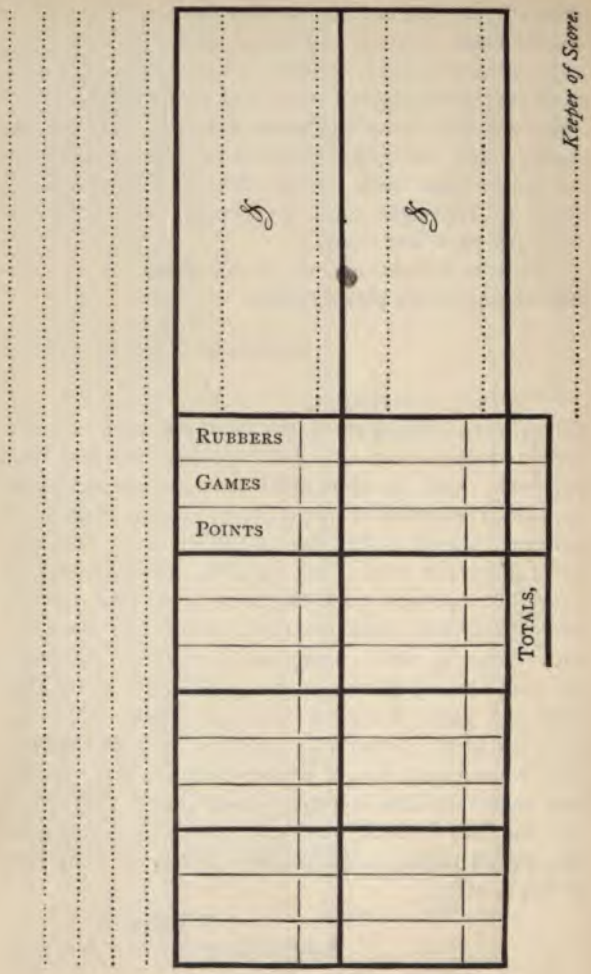
posed by the original Excise Tax Act of July 1, 1862, in the following language: 'Playing-cards. — For and upon every pack of whatever number, when the price per pack does not exceed eighteen cents, one cent. Over eighteen cents and not exceeding twenty-five cents per pack, two cents. Over twenty-five and not exceeding thirty cents per pack, three cents. Over thirty and not exceeding thirty-six cents per pack, four cents. Over thirty-six cents per pack, five cents.'

"Prior to this Act of July 1, 1862, there was no internal revenue tax on playing-cards.

"JOS. S. MILLER,
"*Commissioner of Internal Revenue.*"

"The duty on playing-cards has been as follows: Act July 4, 1789, playing-cards, ten cents per pack; May 2, 1792, twenty-five cents per pack; July 1, 1812, fifty cents per pack; April 27, 1816, thirty cents per pack; August 30, 1842, twenty-five cents per pack; July 30, 1846, thirty per cent; March 3, 1857, twenty-four per cent; March 2, 1861, thirty per cent; July 14, 1862, costing not over twenty-five cents per pack, fifteen cents per pack; costing over twenty-five cents per pack, twenty-five cents per pack; June 30, 1864, costing not over twenty-five cents per pack, twenty-five cents per pack; over twenty-five cents per pack, thirty-five cents per pack. With the exception of the period from August 1, 1872, to March 3, 1885, when a reduction of ten per cent was made on the total amount of duty received (Act of June 6, 1872); this rate remained in force until July 1, 1883, since when the duty on all playing-cards is one hundred per cent (Act, March 3, 1883).

"J. N. WHITNEY,
"*Act'g Chief of Bureau of Statistics.*"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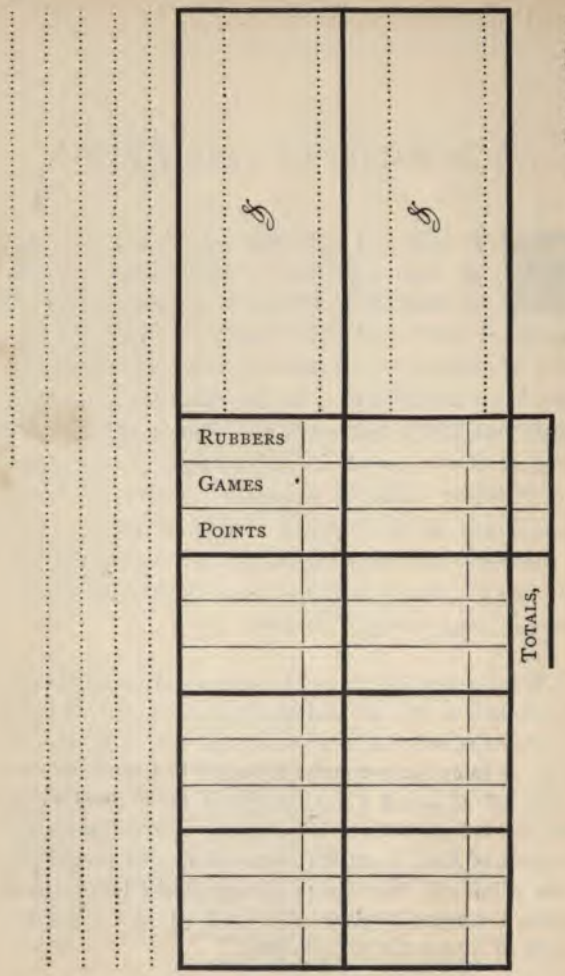
THE MORALITY OF CARD-PLAYING.

NOT only has gambling, or playing for gain or from a passion for it, received the condemnation of all writers on morals, but even playing at cards and other games involving the element of chance, for the sake of recreation alone, has often been condemned. In the sixteenth century the matter was much discussed, and Puritan divines took the ground that games involving chance were "lots," and therefore unlawful, inasmuch as lots had been "sanctioned by the word of God to a peculiar use." In "A Short and Plaine Dialogve concerning the Vnlawfulnes of playing at Cards," etc. (James Balmford), London, 1590 [1623]," we read:—

"Whatſoeuer directly, or of it ſelfe, or in a ſpeciall manner, tendeth to the advancing of the name of God, is to be vſed religiouſly, *Mal. 1. 6. 7.* and not to be vſed in ſport: as wee are not to pray or ſweare in ſport, *Exod. 20. 7. Eſa. 29. 13. Jer. 4. 2* but the vſe of Lots, directly of it ſelfe, and in a ſpeciall manner tendeth to the aduancing of the name of God, in attributing to his ſpeciall prouidence in the whole and immediate diſpoſing of the Lot, and expecting the euent, *Pro. 16. 33. Act. 1. 24. 26.* Therefore the vſe of Lots is not to be in ſport."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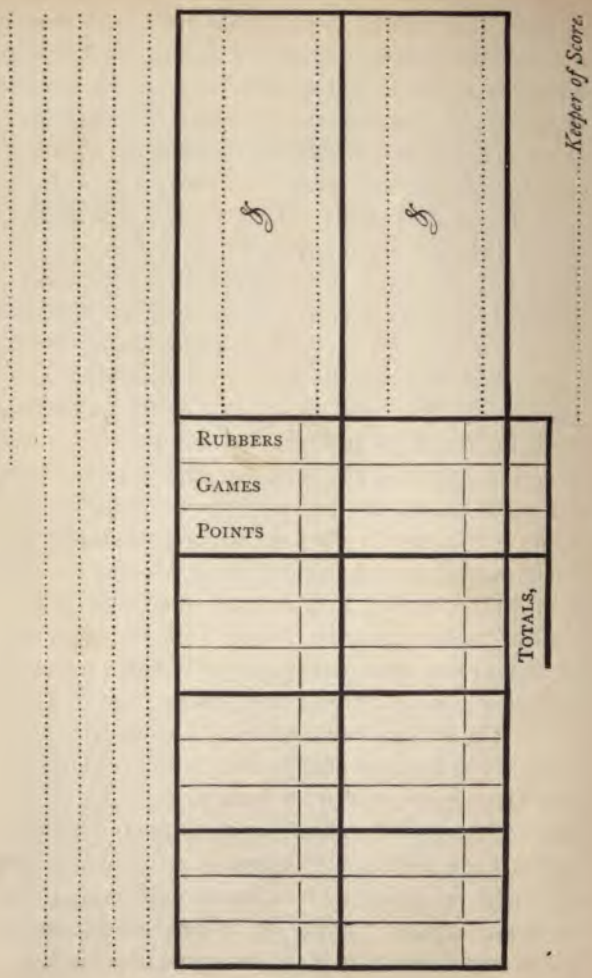
Since that time many pamphlets have been printed and countless sermons preached against card-playing; while, on the other hand, there have not been wanting good and able men who deemed it worthy of themselves to oppose and refute more or less of the arguments thus brought forward. After condemning gaming, Jeremy Taylor once said: "That cards are themselves lawful, I do not know any reason to doubt. He can never be suspected in any criminal sense to tempt the Divine Providence who by contingent things recreates his labour. As for the evil appendages, they are all separable from these things. . . . He that means to make his games lawful must not play for money, but for refreshment. But when our sports come to that excess that we long and seek for opportunities; when we tempt others, are weary of our business, and not weary of our games; when we sit up till midnight, and spend half days, and quite often too, — then we have spoiled the sport; it is no recreation, but a sin." "Such," said Archdeacon Butler, "are the sentiments of one of the most truly pious and most profoundly learned prelates that ever adorned any age or country." The Puritan sentiment on this as on many other subjects has been peculiarly strong in this country, and it is this sentiment that we have to thank for the fact that, while most enlightened people do not oppose playing at cards and similar games in proper places and on proper occasions, there is among us a strong public sentiment against playing for stakes, betting on the game, or a devotion to play that savors of gambling.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WHIST.

THE ETYMOLOGIES AND MEANINGS OF CERTAIN WORDS CONNECTED WITH WHIST.

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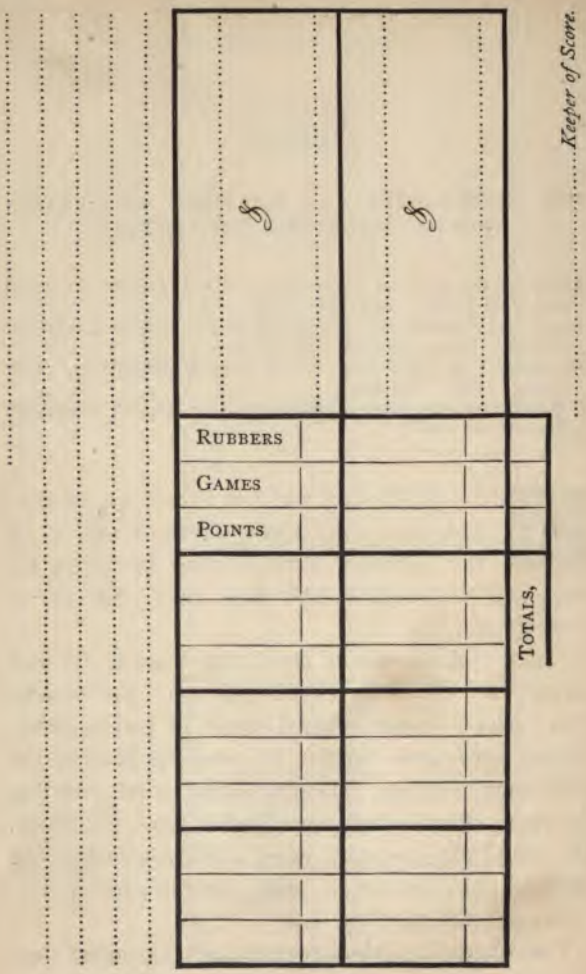
Webster. An American Dictionary of the English Language. Springfield. 1883.

ACE. [Mid. Eng. and Old French *as*, an ace; Lat. *as*, a unit; Doric Greek ἄς, said to be the Tarentine pronunciation of Greek εἷς, one; and thus cognate with Eng. *one*.] *The one of cards or dice.*

CARD. [A doublet of *chart* and of *carte*. French *carte;* Lat. *c(h)arta;* Greek χάρτη(ς). But Chatto, who believes in the oriental origin of playing-cards, derives *card* from *chatur*, the word for *four* in the Hindustani language, calling attention to the fact that the idea of four is very generally connected with cards. He would also associate χάρτη and *c(h)arta* with the word for *four*, denoting a *square* piece of paper.]

CLUBS. See page 53.

COAT-CARD, by popular etymology corrupted into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COURT-CARD. *A card bearing a coated figure; namely, king, queen, or knave.*

COUP, pronounced *coo.* [French *coup;* Lat. *colpus,* a stroke.] At cards, *a brilliant play.*

DEUCE. [French *deux,* Lat. *duo,* two; cognate with Eng. *two.* Of course not connected with *deuce,* an evil spirit; Lat. *deus,* god.] *A two at cards or dice.*

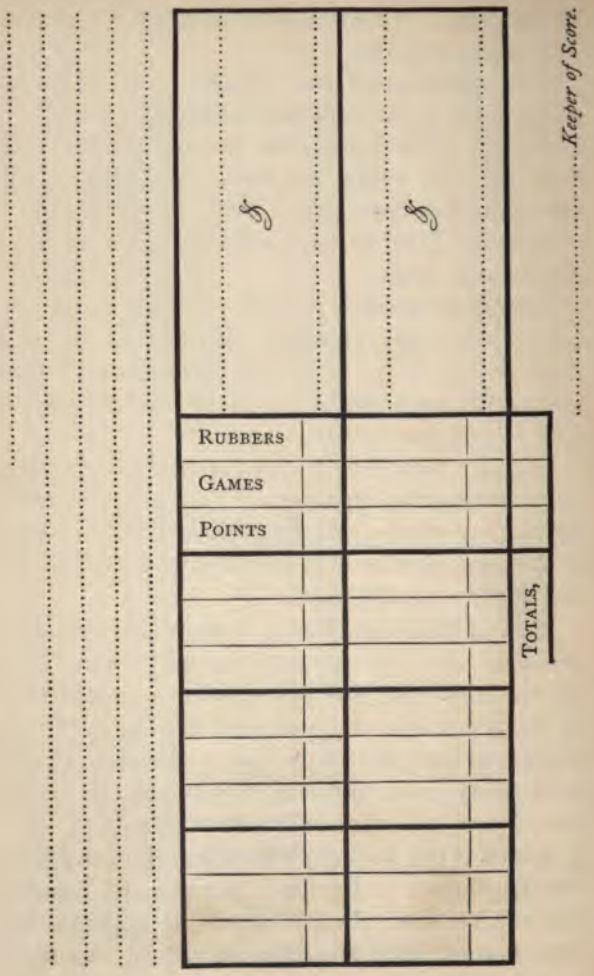
DISCARD. [Lat. *dis,* away, and Eng. *card.*] *To throw away useless cards.*

FINESSE, pronounced *fĭ-ness'.* [French *finesse,* subtilty; Lat. *fīnītus,* finished.] At cards, *the play of a lower card at the risk of its being covered by one's opponent, while one keeps back a higher card that would have insured him the trick.*

HONOR. [Old French and Lat. *honor.*] At cards, *one of the four highest cards, ace, king, queen, or knave, especially of trumps, and bringing, in whist as played in England, extra credit to the player if held in connection with two or three more.*

JACK. [Mid. Eng. *Jacke;* French *Jacques;* Lat. *Jacobus;* Heb. *Ya'aqób;* whence our *Jacob, Jake, James, Jim.* But *Jack* was regarded as an equivalent of *John,* and, like that, was used as a name of contempt, and so applied to a boy or attendant, as also to anything taking his place, as *boot-jack,* etc. Compare *knave.*] At cards, *the same as the knave.*

KNAVE. [Old Eng. *cnafa* or *cnapa;* German *Knabe.* Probably from Indo-European root *gen,* and denoting that which is *born.* Its first meaning in English is *boy,* then *servant,* lastly *sly fellow* or *villain.* Compare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Jack.] At cards, *the picture-card in value second below the king, and corresponding to the valet in the French pack.*

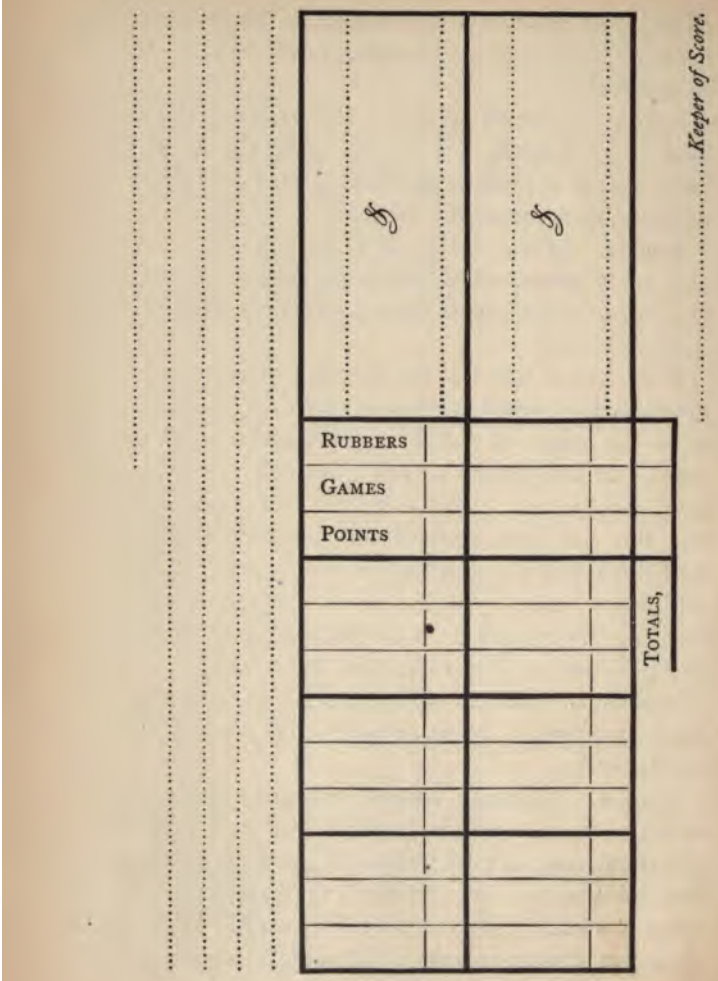
REVOKE. [French *révoquer;* Lat. *revocāre*, to call back.] In English, (1) *to call back*, (2) *to hold back;* and so at cards, *to hold back a card that should be played, and play another in its place.*

RUBBER. [From *rub.*] At cards, (1) *that game, of a set of games, which decides the contest;* (2) *a set of games at whist, two or three, according to which side wins the second.*

RUFF. It at first had the meaning of (1) *point* at piquet, and translated the French *ronfle.* Next we find it as the name of (2) *an English game resembling whist.* In this game "to ruff" denoted (3) *to discard;* but its more common meaning is (4) *to trump*, and this has been retained in "cross-ruff." Skeat says, "evidently a modification of French *ronfle;*" but this leaves unexplained the break between (1) and (2, 3, 4). Stormonth refers to Port. *rufa*, a game with dice; Webster to Port. *rufa, rifa;* Sp. *rifan.*

SEQUENCE. [French *séquence;* Lat. *sequentia*, from *sequī*, to follow.] *Three or more cards following in regular order.*

SLAM(M). [Iceland. *slamra*, Norweg. *slemba*, to bang; *slam*, in Northern England, "to beat or cuff one strenuously, to push violently." As Eng. *beat* and Ger. *schlagen* pass from "strike" to "conquer," slam came to mean "to beat, or win," at cards. Webster says, "as it were to take all at a stroke or dash;"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which is possible (see *trick*), but not necessary.] At cards, (verb) *to win all the tricks in one hand at whist*, (*"to send to Chicago"*); (noun) (1) *the winning of all the tricks in one hand at whist;* (2) *an old game similar to whist.*

SPADE. [Spanish *espada*, a sword; Lat. *spatha;* Greek σπάθη, a blade; and ultimately the same word as Eng. *spade.*] See page 53.

SUIT, pronounced *sūt* or *soot.* [French *suite;* Lat. *secta*, a following.] At cards, *a set of cards having the same characteristic mark*, also *the mark itself.*

SWABBER. [Derivation unknown.] See p. 171.

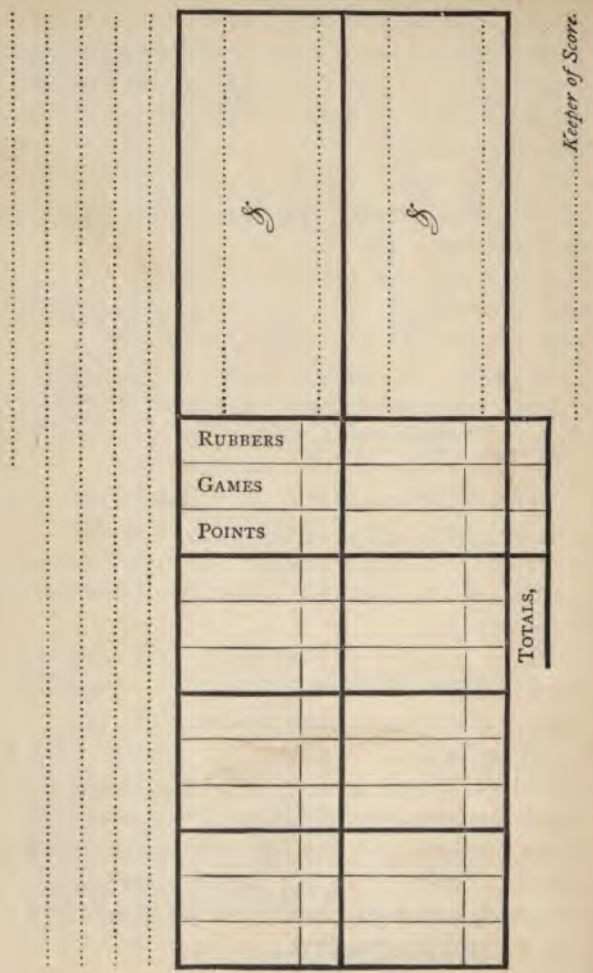
TENACE. [French *tenace;* Lat. *tenāx*, from *tenēre*, to hold.] Major tenace, *the first and third best cards;* minor tenace, *the second and fourth best cards.*

TREY. [Old French *trei;* Lat. *trēs*, three; and cognate with Eng. *three.*] *A three at cards or dice.*

TRICK. [Old Eng. *trica* and *strica*, a stroke or mark.] At cards, *a set of four cards won at once and making one count.*

TRUMP [a corruption of *triumph*]. *The suit of cards (or one of them) which has a superior or commanding value.* Also a game similar to whist, see p. 169.

WHIST, originally WHISK. First printed *whisk* in "Taylor's Motto" (1621). The form *whist* found first in the second part of "Hudibras" (spurious), 1663. Skeat considers both forms exclamations commanding silence. Others would look for some other derivation of *whisk*, and regard *whist* and the silence idea as due to popular etymology.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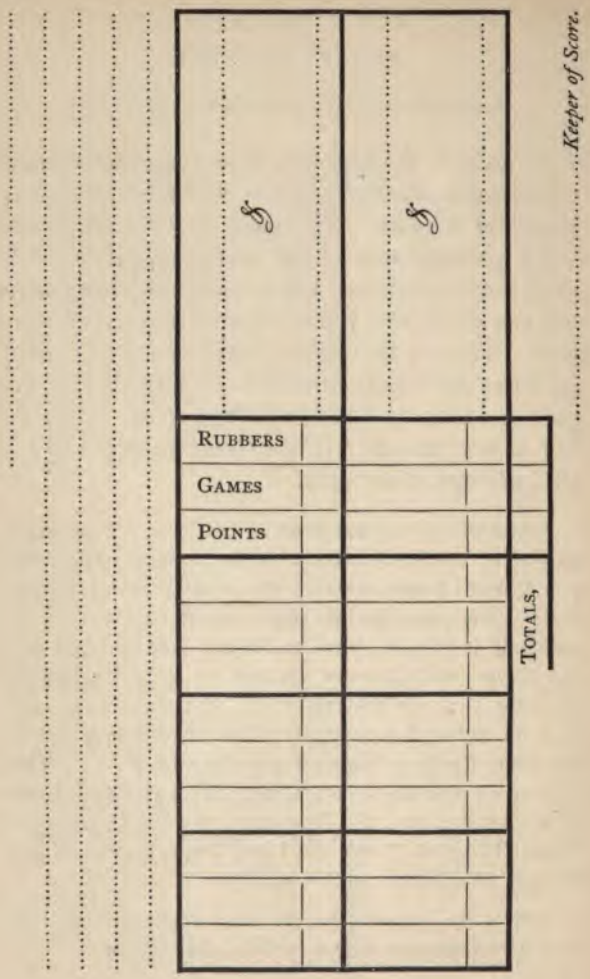
HISTORY OF WHIST.

(Mostly from Cavendish's "Laws and Principles," 31–54.)

As early as the beginning of the sixteenth century a card-game called *triumph*, or *trump*, was commonly played in England. This game in its chief feature — the predominance of one particular suit — and in its general construction was so similar to whist that no one can doubt that it was the game from which whist grew. What was the origin of trump, or ruff-and-honors (as it was also called), cannot now be ascertained. The game was taken by Latimer to illustrate his text in the first of two sermons, "Of the Card," preached by him at Cambridge, about 1529.

"And where you are wont to celebrate Christmas in playing at Cards, I intend, with God's grace, to deal unto you Christ's Cards, wherein you shall perceive Christ's Rule. The game that we play at shall be the Triumph, which, if it be well played at, he that dealeth shall win; the Players shall likewise win, and the standers and lookers-upon shall do the same. . . . You must mark also, that the Triumph must apply to fetch home unto him all the other Cards, whatsoever suit they be of. . . . Then further we must say to ourselves, 'What requireth Christ of a Christian man?' Now turn up your Trump, your Heart (Hearts is Trump, as I said before), and cast your Trump, your Heart, on this card."[1]

[1] From the earliest times, the plural forms, *trumps*, *spades*, etc., have been used with a verb in the singular.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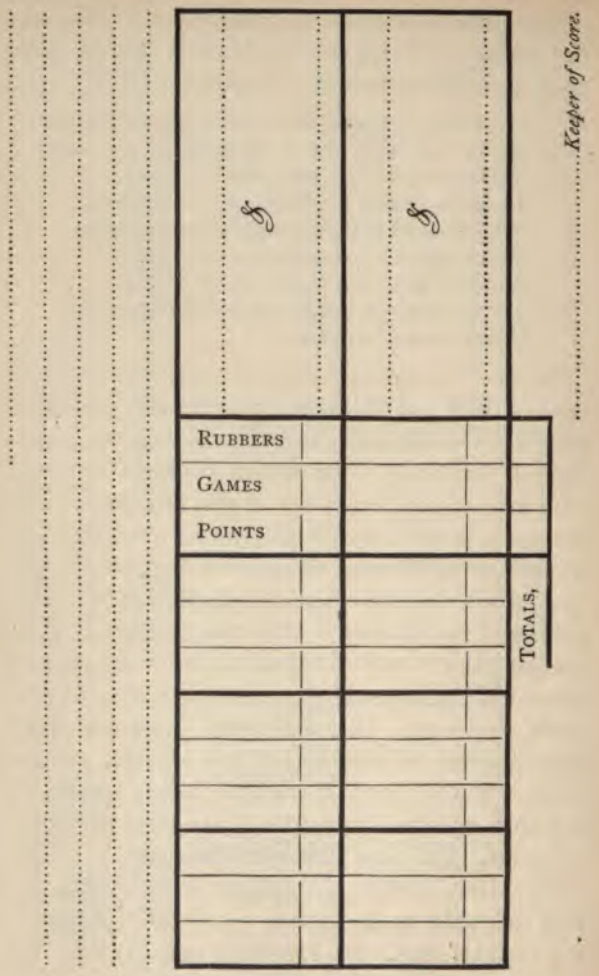
The game of trump is also alluded to by Shakspeare in "Antony and Cleopatra," act iv. sc. 12 (first published 1623, probably written 1607, *Dowden*) : —

> "*Antony.* My good *knave*, Eros, now thy captain is
> Even such a body : here I am Antony ;
> Yet cannot hold this visible shape, my *knave*.
> I made these wars for Egypt ; and the *Queen*, —
> Whose *heart* I thought I had, for she had mine ;
> Which, whilst it was mine, had annex'd unto 't
> A million more, now lost, — she, Eros, has
> *Packed cards* with Cæsar, and *false-played* my glory
> Unto an enemy's *triumph*."

In the "Compleat Gamester" (1st ed., 1674) we read : "Ruff and Honours (*alias* Slamm) and Whist are Games so commonly known in *England* in all parts thereof, that every Child almost of Eight Years old, hath a competent knowledge of that recreation." We are also informed that the deuces were not used. The trump was the bottom card, and the game was nine up. Whist, then, was originally played with forty-eight cards, and the *odd-trick* — that important feature in the modern game — was of course wanting. By 1721 the game was ten up, and about the same time fifty-two cards were used. Occasionally the game was played with *swabbers*, or *swobbers* (the ace of hearts, knave of clubs, ace and deuce of trumps), which entitled the holder to a stake independent of the general event of the game. But these were soon dropped.

The Hon. Daines Barrington (Archæologia, viii.) says that whist in its infancy was chiefly confined to the servants' hall. In Farquhar's comedy of "The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Beaux's Stratagem" (1707), Mrs. Sullen, a fine lady from London, speaks in a contemptuous vein of the "rural Accomplishments of drinking fat Ale, playing at Whisk, and smoking Tobacco." Pope also classes whist as a country squire's game in his "Epistle to Mrs. Teresa Blount" (1715):—

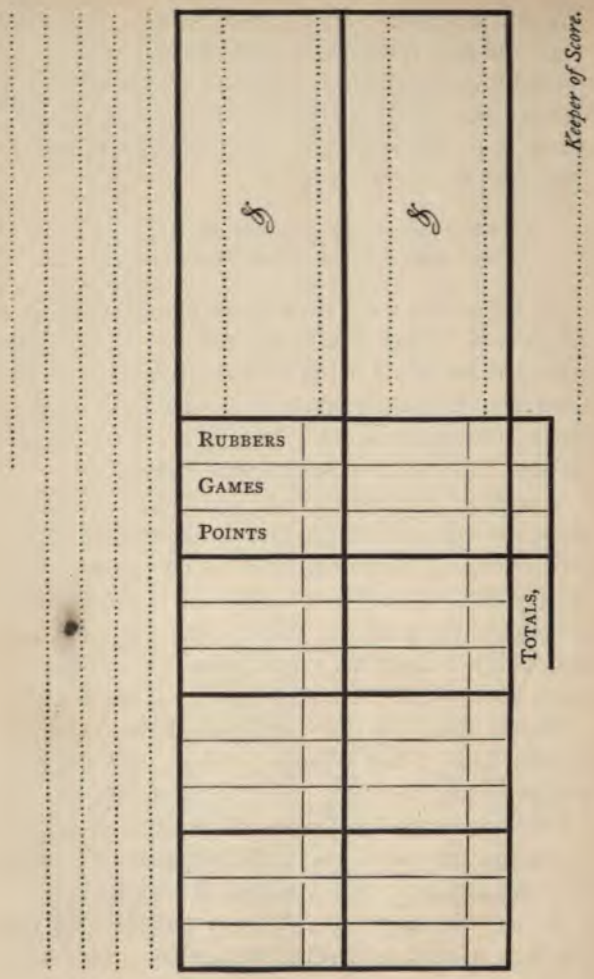
> "Some squire, perhaps, you take delight to rack,
> Whose game is Whisk, whose treat a toast in sack."

At this period there was a mania for card-playing in all parts of Europe and in all classes of society; but whist had not as yet found favor in the highest circles. Piquet, ombre, and quadrille were the principal games of the fashionable world. But about 1728 the game of whist rose out of its comparative obscurity.

A party of gentlemen, of whom the first Lord Folkestone was one, used at this date to frequent the Crown coffee-house in Bedford Row, where they studied whist scientifically. They must have made considerable progress in the game, to judge by the following rules which they laid down: "Lead from the strong suit; study your partner's hand; and attend to the score."

Shortly after this the celebrated Edmond Hoyle published his "Short Treatise" (1743). He also gave private lessons in whist, and advertised that he had "fram'd an *Artificial Memory*, which takes not off your Attention from your Game; and if required, he is ready to communicate it, upon Payment of one Guinea."

In the middle of the eighteenth century, whist was regularly played in fashionable society. In "Tom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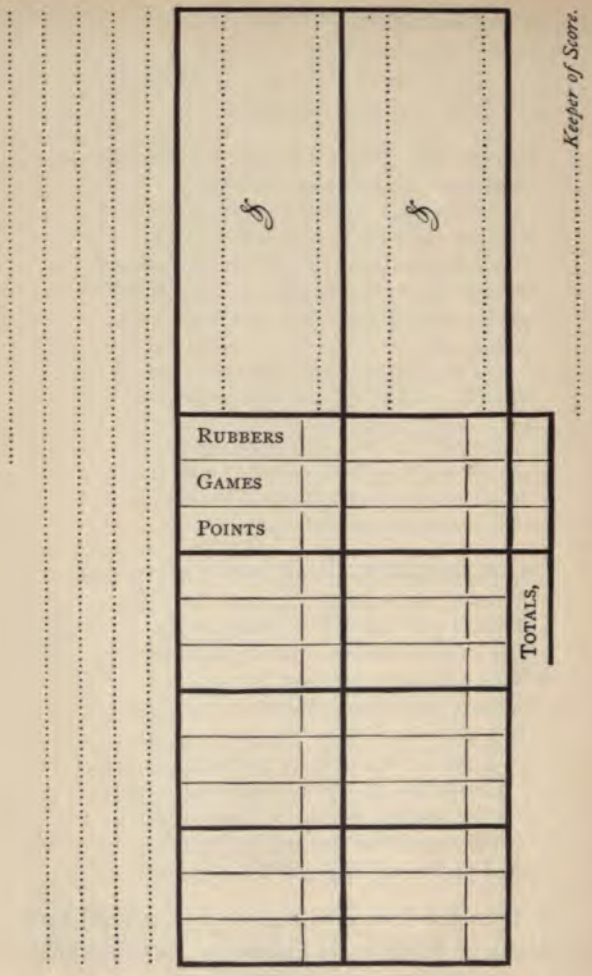
Jones," Lady Bellaston, Lord Fellamar, and others are represented as indulging in a rubber.

In an epic poem on "Whist," by Alexander Thomas (1791), Hoyle was thus invoked: —

"WHIST, then, delightful WHIST, my theme shall be.
And first I 'll try to trace its pedigree,
And shew what sage and comprehensive mind
Gave to the world a pleasure so refin'd;
Then shall the verse its various charms display,
Which bear from ev'ry game the palm away;
And, last of all, those rules and maxims tell
Which give the envied pow'r to play it well.
But first (for such the mode) some tuneful shade
Must be invok'd, the vent'rous Muse to aid.
. . . . .
What pow'r so well can aid her daring toil
As the bright spirit of immortal Hoyle?
By whose enlighten'd efforts Whist became
A sober, serious, scientific game;
. . . . .
Come, then, my friend, my teacher, and my guide,
Where'er thy shadowy ghost may now reside;
Perhaps (for Nature ev'ry change defies,
Nor ev'n with death our ruling passion dies)
With fond regret it hovers still, unseen,
Around the tempting boards array'd in green;
Still with delight its fav'rite game regards,
And, tho' it plays no more, o'erlooks the cards.
Come, then, thou glory of Britannia's isle,
On this attempt, propitious, deign to smile;
Let all thy skill th' unerring page inspire,
And all thy zeal my raptur'd bosom fire."

In 1760 the laws of the game were revised by the members of White's and Saunders's chocolate-houses.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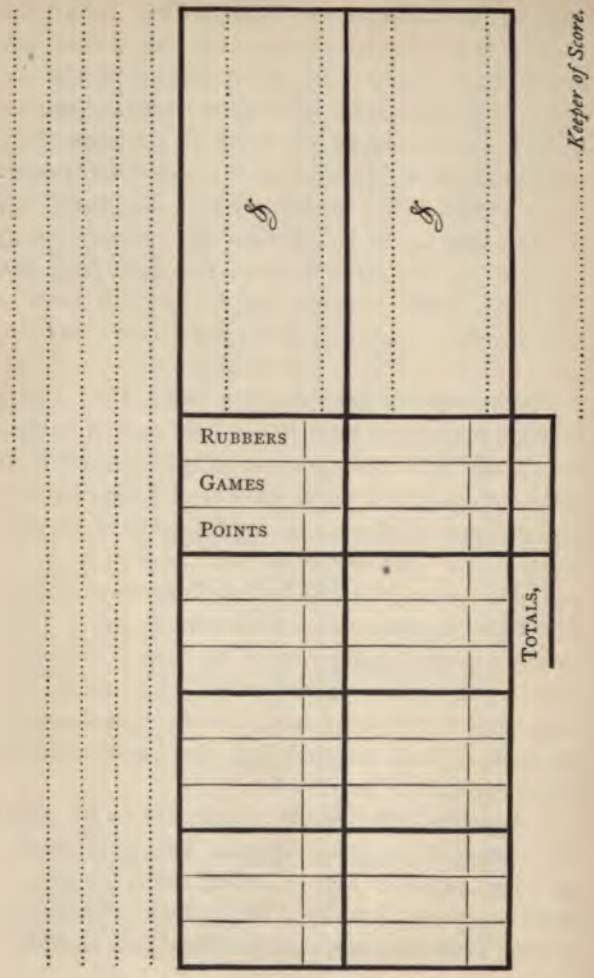
In 1864 the Arlington and Portland clubs revised the code of the chocolate-houses; and their revised laws are now the standard by which disputed points are determined in England, and to some extent in America.

Early in this century the points of the game were, in England, altered from ten to five, and *calling* honors was abolished. It is doubtful whether this change was for the better. In the opinion of Cavendish, long whist, ten up, is a far finer game than short whist, five up; short whist, however, has in England taken a lasting hold. According to Clay, the alteration took place under the following circumstances: —

"Some sixty or seventy years back, Lord Peterborough having one night lost a large sum of money, the friends with whom he was playing proposed to make the game five points instead of ten, in order to give the loser a chance, at a quicker game, of recovering his loss. The new game was found to be lively, and money changed hands with such increased rapidity that these gentlemen and their friends, all of them members of the leading clubs of the day, continued to play it. It became general in the clubs, thence was introduced into private houses, travelled into the country, went to Paris, and has long since entirely superseded the whist of Hoyle's day."

In America, however, short whist has by no means been generally adopted. Regular long whist, ten up, is, indeed, but little played; but long whist, seven up, — that is, without honors, — is so generally played in this country that it is quite properly called American whist.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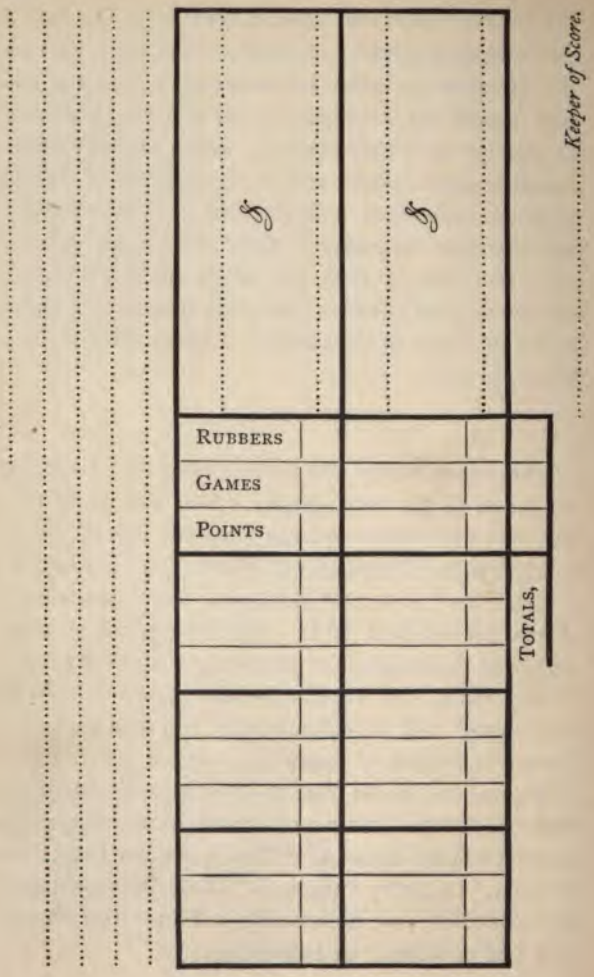
"Between 1850 and 1860, a knot of young men at Cambridge,[England,] of considerable ability, who had at first taken up whist for amusement, found it offer such a field for intellectual study that they continued its practice more systematically, with a view to its more complete investigation and to the solution of difficult problems connected with it. The little whist school held together afterward in London, and added to its numbers; and in 1862 one of its members brought out the original edition of the work now so well known under the name of Cavendish." (Pole, Philosophy of Whist, p. 9.)

BOOKS ON WHIST.

The names of the chief writers and their works will be found in the Bibliography. The best book for a beginner who desires to learn the game well is, without doubt, Pole's "Philosophy of Whist;" he will next get Cavendish's "Laws and Principles;" and after that he will be his own best guide. For those who wish to acquire but the elements of play, some such little book as "Easy Whist," by Aquarius, or Buckland's "Whist for Beginners," will be helpful; they will also do well to devote themselves to pages 192, 193, of this volume.

Discussions as to recent developments of Whist, especially in the direction of extensions of the signalling system, will be found in "The American Lead Controversy," by Merry Andrew, in "Whist Developments," by Cavendish, and, humorously put, in "The Decline and Fall of Whist," by Pembridge.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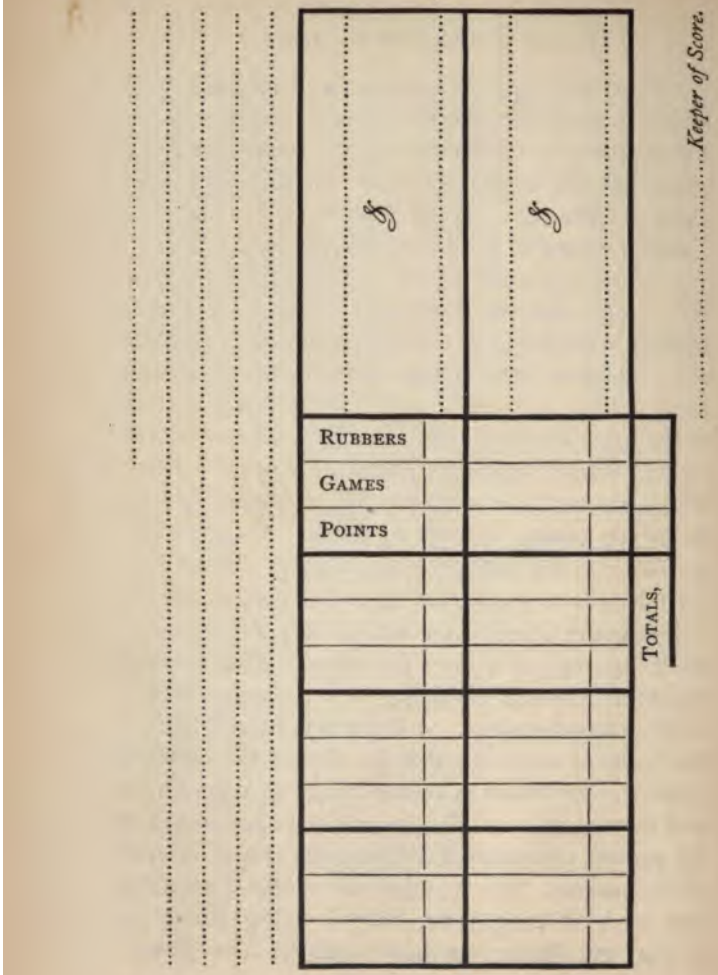
EDGAR ALLAN POE ON WHIST.

"Whist has long been noted for its influence upon what is termed the calculating power; and men of the highest order of intellect have been known to take an apparently unaccountable delight in it, while eschewing chess as frivolous. Beyond doubt there is nothing of a similar nature so greatly tasking the faculty of analysis. The best chess-player in Christendom *may* be little more than the best player of chess; but proficiency in whist implies capacity for success in all those more important undertakings where mind struggles with mind. When I say proficiency, I mean that perfection in the game which includes a comprehension of *all* the sources whence legitimate advantage may be derived. These are not only manifold, but multiform, and lie frequently among recesses of thought altogether inaccessible to the ordinary understanding. To observe attentively is to remember distinctly; and, so far, the concentrative chess-player will do very well at whist, while the rules of Hoyle (themselves based upon the mere mechanism of the game) are sufficiently and generally comprehensive. . . . But it is in matters beyond the limits of mere rule that the skill of the analyst is evinced. He makes in silence a host of observations and inferences. . . . He examines the countenance of his partner, comparing it carefully with that of each of his opponents. He considers the mode of assorting the cards in each hand, often counting trump by trump and honor by honor through the glances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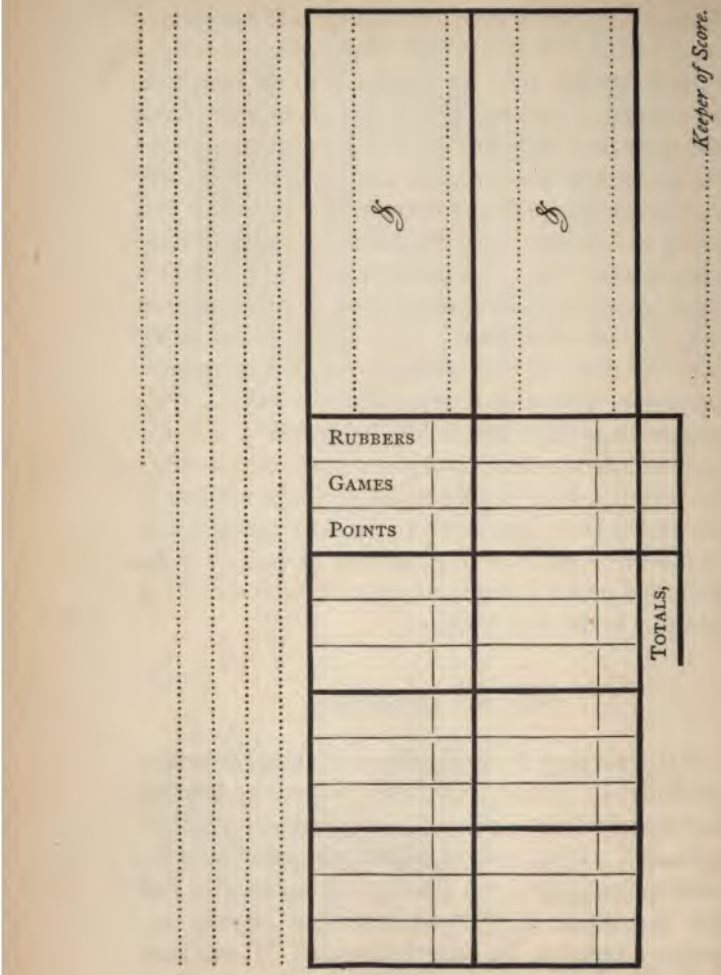
bestowed by their holders upon each. He notes every variation of face as the play progresses, gathering a fund of thought from the differences in the expression of certainty, of surprise, of triumph, of chagrin. From the manner of gathering up a trick he judges whether the person taking it can make another in the suit. He recognizes what is played through feint, by the air with which it is thrown upon the table. A casual or inadvertent word; the accidental dropping or turning of a card, with the accompanying anxiety or carelessness in regard to its concealment; the counting of the tricks, with the order of their arrangement; embarrassment, hesitation, eagerness, or trepidation, — all afford, to his apparently intuitive perception, indications of the true state of affairs. The first two or three rounds having been played, he is in full possession of the contents of each hand, and thenceforward puts down his cards with as absolute a precision of purpose as if the rest of the party had turned outward the faces of their own." (The Murders in the Rue Morgue.)

WHIST A LANGUAGE.

"It is common to meet persons, thinking themselves tolerable whist-players, who have no idea of learning anything from their partner's play as to what cards he holds. . . . It was only when the great principle of the *combination of the hands* became fully appreciated that the importance of the communication between the partners began to be really understood. It was soon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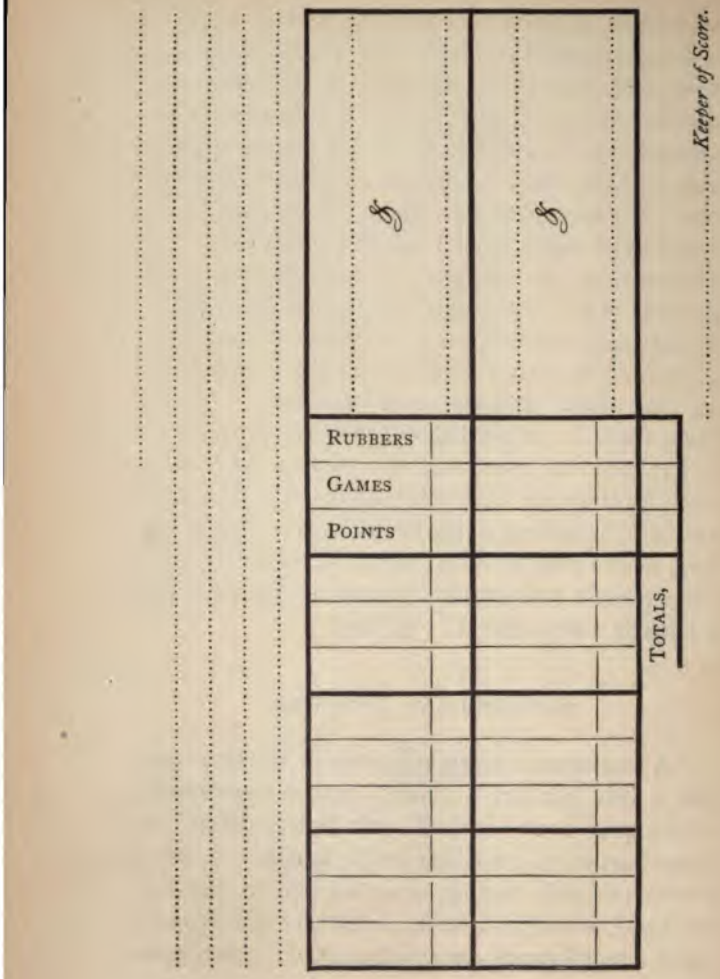
seen that, in order that the combination might be thoroughly carried out, each of the players must, in the first place, give his partner all possible information; and, in the second place, must carefully observe and interpret every intimation which his partner might be able to afford him. . . . Clay says: 'Whist is a language, and every card played an intelligible sentence.' The necessity of regularity and care in the play is curiously illustrated by the character of truthfulness generally ascribed to it. The player who violates this regularity by playing a card different from that which, as a matter of routine, his partner would expect him to play, is said to play 'false,' and the card so played is called a 'false card.'" (Pole, Philosophy of Whist, 49–59.)

"I hold in abhorrence the playing false cards. French players are dangerously addicted to false cards, and the Americans rarely play the right card if they have one to play which is likely to deceive everybody. They play for their own hands alone, — the worst fault I know in a whist-player." (Clay.)

TEACHING AND LEARNING.

"A competent amateur, when taking his place opposite a lady partner, is almost invariably addressed: 'Now, pray don't scold; I can't bear scolding.' In other words: 'I can't bear to be taught.' A critical remark to a male partner, or an attempt to talk over the hand, is frequently met in a manner that does not invite a repetition of the experiment, although a polite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inquiry why a particular card was played is an implied compliment." (Hayward, 410.)

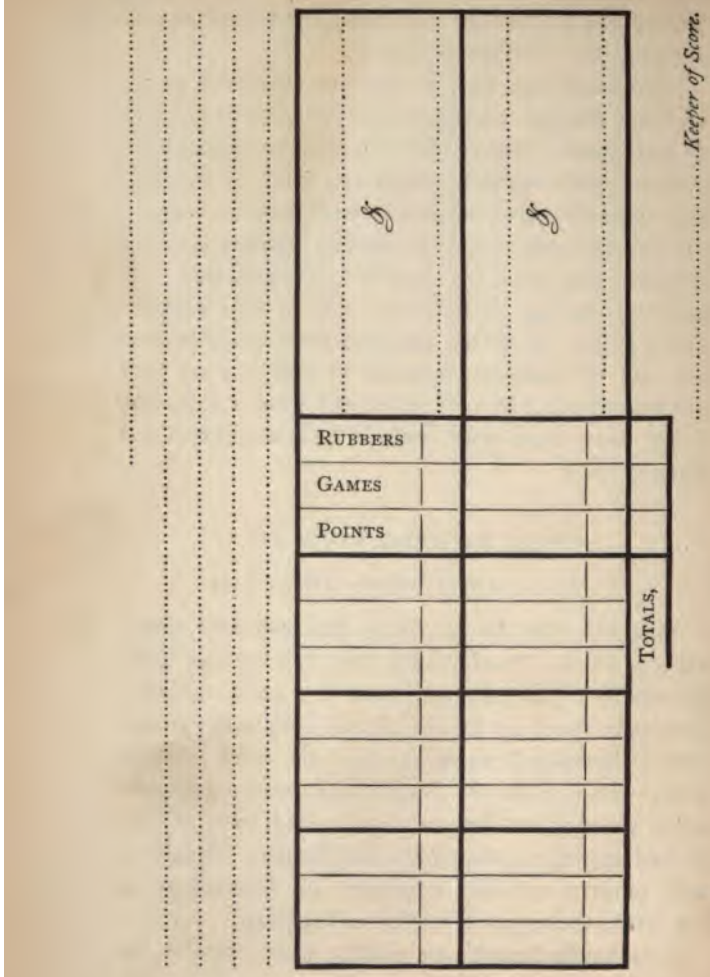
"No doubt some men do bore one very much by the way they criticise without rhyme or reason at the end of every hand. One of these bores is the 'if you had' partner, who constantly greets you with 'If you had only done so-and-so, we should have made so-and-so.' My favorite retort to the 'if you had' partner is to ask if he has ever heard the story of 'your uncle and your aunt.' If he has, he does not want to hear it again, and is silent. If he has not, and innocently falls into the trap by expressing a desire to hear it, I say in a solemn voice: 'If your aunt had been a man, she would have been your uncle!'" (Cavendish, Card Essays, 176.)

ADVICE TO WHIST STUDENTS.

(Condensed from Pole's Philosophy of Whist, 80–88.)

First you must be convinced that you have something to learn. People fancy they can become good players by mere practice, which is a great mistake; they only move on in one eternal blundering round. The philosophical game has been the result of years upon years of elaborate thought and incessant experiment, and you can no more arrive at it by your own limited experience than you could become acquainted with modern scientific astronomy by watching for a few weeks the apparent motion of the stars.

It is highly desirable to confine your attention, in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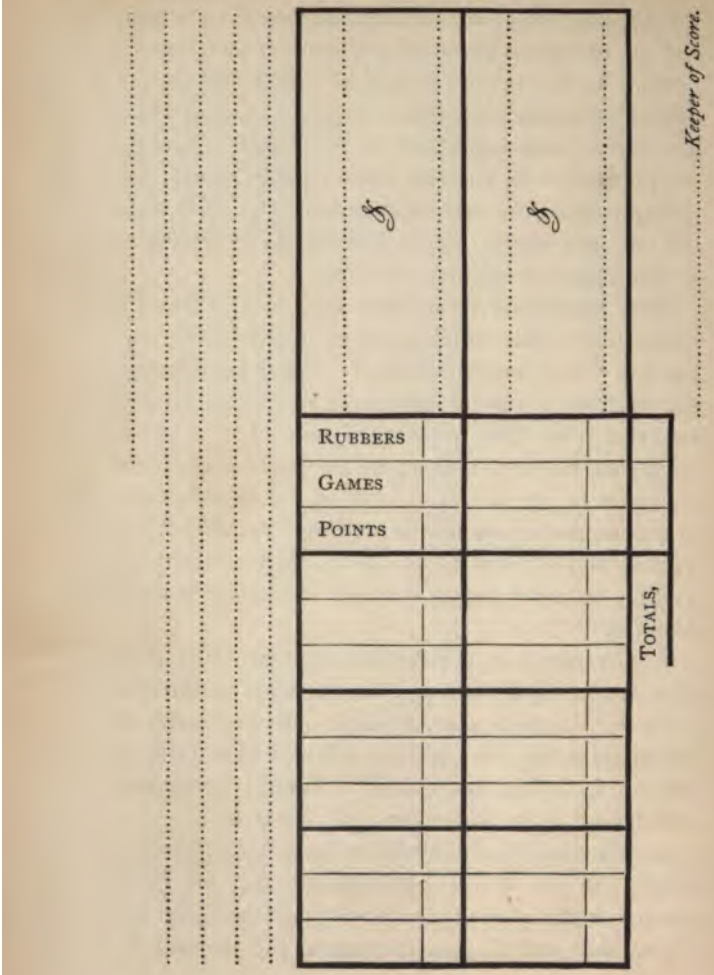
the first instance, to the simplest and broadest precepts, and not to distract the mind at the outset by too much detail. To aid in this, it may be useful here to put down a few simple elementary rules (pp. 192, 193) which are of the most importance to beginners. They do not pretend to be anything like a complete code; but if fully mastered for ready application in practice, they will at once enable you to make a fair beginning as a whist-player on the proper system.

Most people who do not play whist and do not care to take the trouble to learn, excuse themselves by saying they "have no memory for it." They imagine that the great art in playing consists in remembering every card that falls. The necessity of remembering all the cards that fall is a fiction; no one attempts to do it, or needs to do it. It is one of the best features of philosophical play that it immensely simplifies the exercise and application of the mnemonic faculty, by showing *to what points it is most important to direct attention.*

1. The trumps occupy the most prominent place, and your first effort of memory must therefore be directed to these. Begin by *counting* them, quite positively and distinctly, as they fall; and you will soon take a special pleasure in finding your mental "thirteen" correspond with the fall of the last trump upon the table.

2. The next thing to attend to is to notice and recollect the fall of the *high* trumps. Try always to remember the play of the four highest trumps; and if you then extend your memory to the ten and the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nine, you will go as far as the general run of moderate players pretend to.

3. After the trump-suit, the most important thing to you is *your own long suit.* Let this therefore have your next attention. It is better at first not to attempt actually to *count* the cards falling of any suit except trumps; but you will find that the counting may be done almost instinctively, by certain indications that you will soon be familiar with. For example, suppose you have four cards of your suit: if it goes round three times, you will at once know you hold the thirteenth; if one player fails the third time, then some one besides yourself has one left for the fourth round; and so on.

4. Then you must try to remember the fall of the *highest cards* in your suit, in order to know whether you possess the full command, or whether there may be a master-card still in your way.

5. After this, the next thing in importance is *your partner's long suit,* which you note by his first lead, and have to return to him.

You should bear in mind that a *habit of observation* is much more important than memory; for when people complain that they do not recollect the fall of certain cards, they imply that they did not attentively observe them when they fell. If a player really *observes* that the queen of hearts is played to a trick, he is hardly likely to forget it a minute later. *Pay attention* to the cards as they fall, and you will have no reason to blame your memory.

SIMPLE ELEMENTARY RULES.

GENERAL PRINCIPLES.

Remember that the great fundamental principle is the *Combination of the Hands* of the partners. For which reason it is of the highest importance that you should watch, and draw inferences from, the fall of your partner's cards, with the view of gaining information as to his hand, and that you should play your own cards very carefully, in order to give him information as to yours.

THE OPENING.

Let your first plain-suit lead be from your *longest suit*, which gives your partner the most ample and positive information. In this suit,—

If you hold	Lead
Ace and king, ...	King, then ace.
King and queen, ...	King.
Ace, queen, knave, ...	Ace, then queen.
Queen, knave, ten, ...	Queen.
Knave, ten, nine, ...	Knave.
King, knave, ten, ...	Ten.
Ace and four or more small ones, .	Ace.

In other cases, lead the *lowest;* or, if you hold five or more cards, the lowest but one.

RETURN OF YOUR PARTNER'S SUIT.

If you have not more than two left, return the highest; if more, the lowest. But in any case get rid of the commanding card.

MANAGEMENT OF TRUMPS.

If you hold five trumps, lead them; and if they contain one of the four highest, call for them.

If your partner leads trumps, it is imperative that you return them the first opportunity.

If he calls for them, you must lead them for him as early as you can; if you hold three or less, play out your best; if more than three, your lowest.

Do not force your partner if he has shown strength in trumps, or if (being in ignorance of this), you are weak in them.

But force a strong adverse trump hand whenever you can.

Do not trump a doubtful trick second hand, if you have four or more trumps; if you have less, do so.

SECOND HAND.

Generally play your *lowest* card. *But* if you hold ace and king, or king and queen, play the lowest *of them*.

THIRD HAND.

Generally play your *highest*. *But* with ace and queen you should finesse the queen, playing out the ace afterward.

SECOND, THIRD, OR FOURTH HAND.

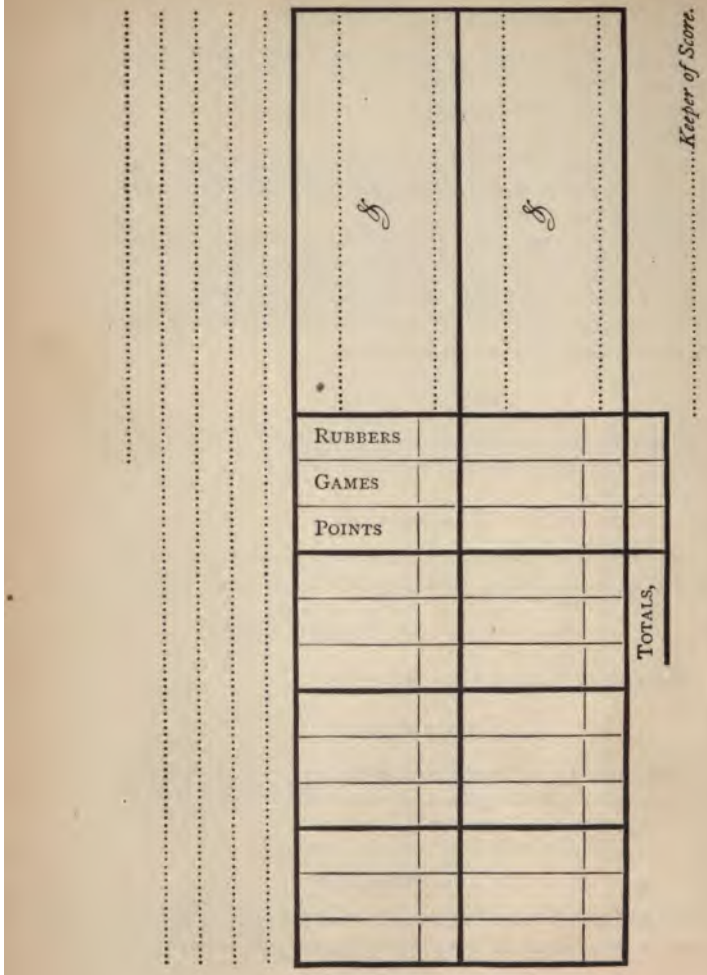
Always play the lowest of a sequence.

DISCARDING.

As a general rule, discard your *shortest suit*. *But* if strength in trumps is declared against you, reverse the rule and discard from your most numerous one.

IN ALL POSITIONS

Avoid playing "false" cards, and be very careful in playing even the smallest cards, lest you may deceive your partner.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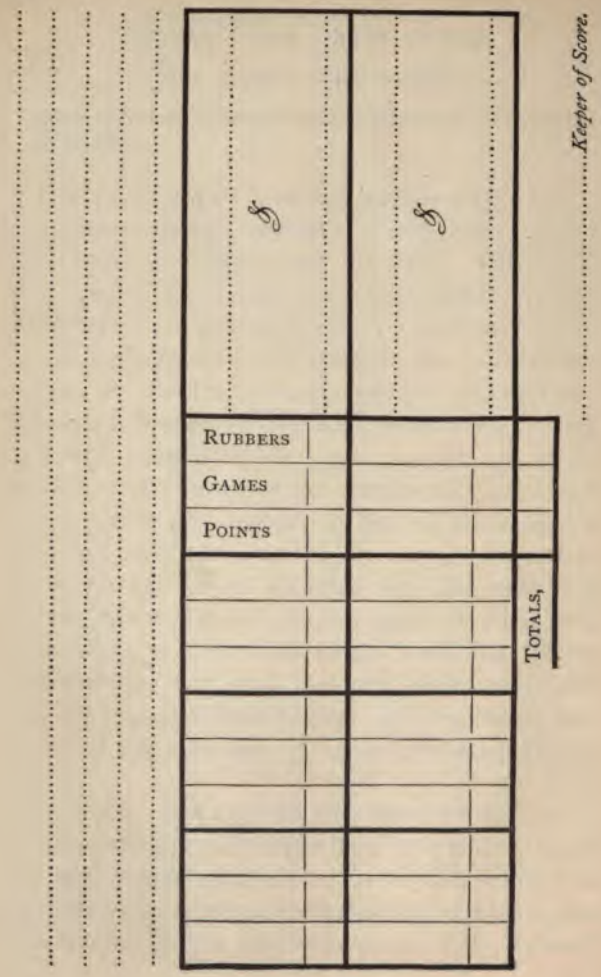
THE DUFFER'S WHIST-MAXIMS.

(From Cavendish's Card Essays, 110-114.)

"Printed for the benefit of families, and to prevent scolding."
— *Bob Short.*

"1. Do not confuse your mind by reading a parcel of books. Surely you 've a right to play your own game if you like. Who are the people that wrote these books? What business have they to set up their views as superior to yours? Many of these writers lay down this rule: 'Lead originally from your strongest suit;' don't you do it unless it suits your hand. It may be good in some hands, but it does n't follow that it should be in all. Lead a single card sometimes, or at any rate from your weakest suit, so as to make your little trumps when the suit is returned. By following this course in leads, you will nine times out of ten ruin both your own and your partner's hands; but the tenth time you will perhaps make several little trumps, which would have been useless otherwise. In addition to this, if sometimes you lead from your strongest suit, and sometimes from your weakest, it puzzles the adversaries, and they never can tell what you have led from.

"2. Seldom return your partner's lead; you have as many cards in your hand as he has, it is a free country, and why should you submit to his dictation? Play the suit you deem best, without regard to any preconceived theories. It is an excellent plan to lead out first one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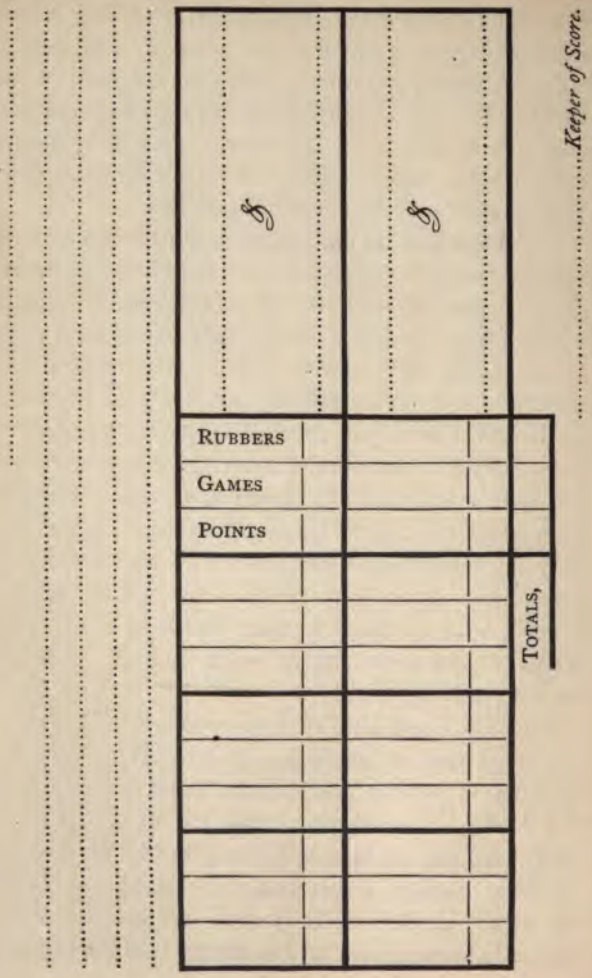
suit, and then another. This mode of playing is extremely perplexing to the whole table. If you have a fancy for books, you will find this system approved by 'J. C.' He says: 'You mystify alike your adversaries and your partner. You turn the game upside down, reduce it to one of chance, and in the scramble may have as good a chance as your neighbors.'

"3. Especially do not return your partner's lead in trumps, for not doing so, now and then turns out to be advantageous. Who knows but you may make a trump by holding up? — which you certainly cannot do if your trumps are all out. Never mind the fact that you will usually lose tricks by refusing to play your partner's game. Whenever you succeed in making a trump by your refusal, be sure to point out to your partner how fortunate it was that you played as you did. Perhaps your partner is a much better player than you, and he may on some former occasion, with an exceptional hand, have declined to return your lead of trumps. Make a note of this. Remind him of it if he complains of your neglecting to return his lead. It is an unanswerable argument.

"4. There are a lot of rules — to which, however, you need pay no attention — about leading from sequences. What can it matter which card of a sequence you lead? The sequence-cards are all of the same value, and one of them is as likely to win the trick as another. Besides, if you look at the books, you 'll find the writers don't even know their own minds. They advise in some cases that you should lead the highest,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in others the lowest, of the sequence; and in leading from ace, king, queen, they actually recommend you to begin with the middle card. Any person of common sense must infer from this that it does n't matter which card of a sequence you lead.

"5. There are also a number of rules about the play of the second, third, and fourth hands; but they are quite unworthy serious consideration. The exceptions are almost as numerous as the rules; so if you play by no rule at all, you are about as likely to be right as to be wrong.

"6. Before leading trumps always first get rid of all the winning cards in your plain suit; you will not then be bothered with the lead after trumps are out, and you thus shift all the responsibility of mistakes on your partner. But if your partner has led a suit, be careful when you lead trumps to keep in your hand the best card of his lead. By this means, if he goes on with his suit, you are more likely to get the lead after trumps are out, — which, the books say, is a great advantage.

"7. Take every opportunity of playing false cards, both high and low. For by deceiving all round you will now and then win an extra trick. It is often said, 'Oh! but you deceive your partner.' That is very true. But then, as you have two adversaries and only one partner, it is obvious that by running dark you play two to one in your own favor. Besides this, it is very gratifying, when your trick succeeds, to have taken in your opponents and to have won the applause of an

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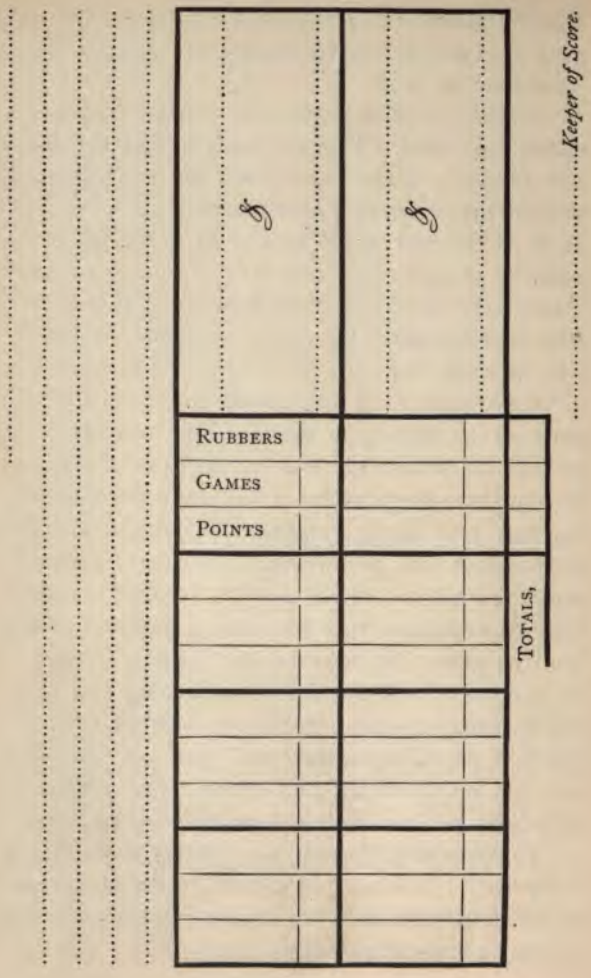
ignorant gallery. If you play in a commonplace way, even your partner scarcely thanks you. Anybody could have done the same.

"8. Keep as many pictures and winning cards as you can in your hand. They are pretty to look at; and if you remain with the best of each suit you effectually prevent the adversaries from bringing in a lot of small cards at the end of the hand. As to the fall of the cards, it is quite clear that it is of no use to watch them; for if everybody at the table is trying to deceive you, in accordance with maxim seven, the less you notice the cards they play, the less you will be taken in.

"9. Whenever you have ruined your hand and your partner's by playing in the way here recommended, you should always say that it 'made no difference.' It sometimes happens that it has made no difference, and then your excuse is clearly valid. And it will often happen that your partner does not care to argue the point with you; in which case your remark will make it clear to everybody that you have a profound insight into the game. If, however, your partner chooses to be disagreeable, and succeeds in proving you to be utterly ignorant of the first elements of whist, stick to it that you played right, that good play will sometimes turn out unfortunately, and accuse your partner of judging by results. This will generally silence him.

"10. Invariably blow up your partner at the end of every hand. It is not only a most gentleman-like employment of spare time, but it gains you the reputation of being a first-rate player."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GREAT WHIST-PLAYERS.

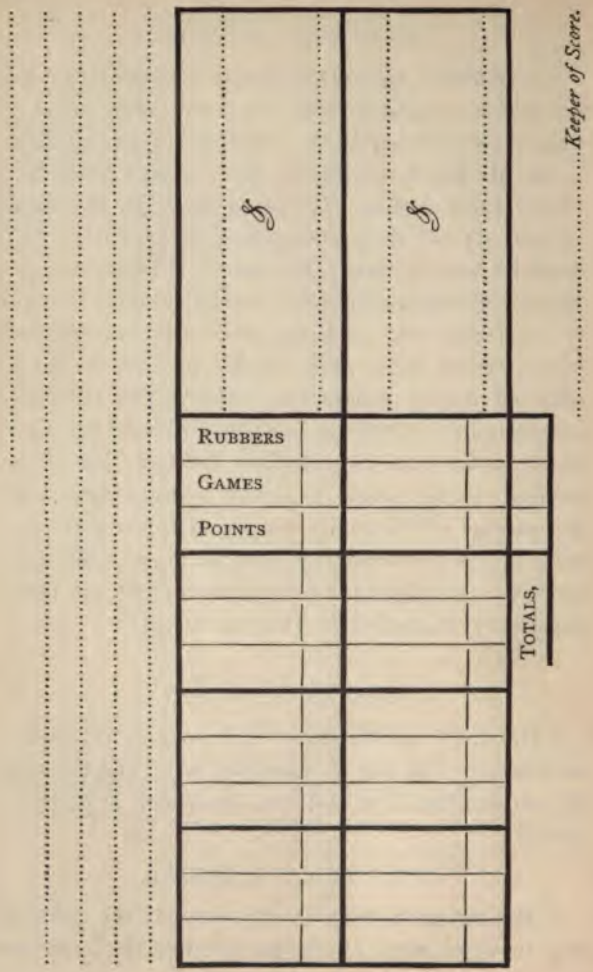
"A master of whist (Lord Henry Bentinck), who had survived a generation, was asked who were the best whist-players he ever knew. He instantly named three, — the late Earl Granville, the Hon. George Anson, and Henry Lord de Ros. On being asked for the fourth he paused; but there was no need of hesitation: 'Ed io anche sono pittore.' No one would have accused him of undue assumption if he had followed the example of Lamartine, who on being asked who was the first living French poet, drew himself up with an air of offended dignity and replied, 'Moi.' The palm was considered to lie between Lord Bentinck and Mr. Clay, whose styles were so essentially different that an instructive parallel might be drawn between them, after the manner of Plutarch. We regret to say that great whist-players resemble rival beauties in one respect, — rarely will one admit the distinguished merit, not to say superiority, of another." (Hayward, 454.)

TALKING AT WHIST.

"G. W. P." quotes from "a humorous professor" who says: "One can no more play whist and talk than he can translate Ovid and turn somersaults at the same time."

WHIST AND THE TEMPER.

"The strangest thing in the world is the different way in which whist affects the temper. It is no test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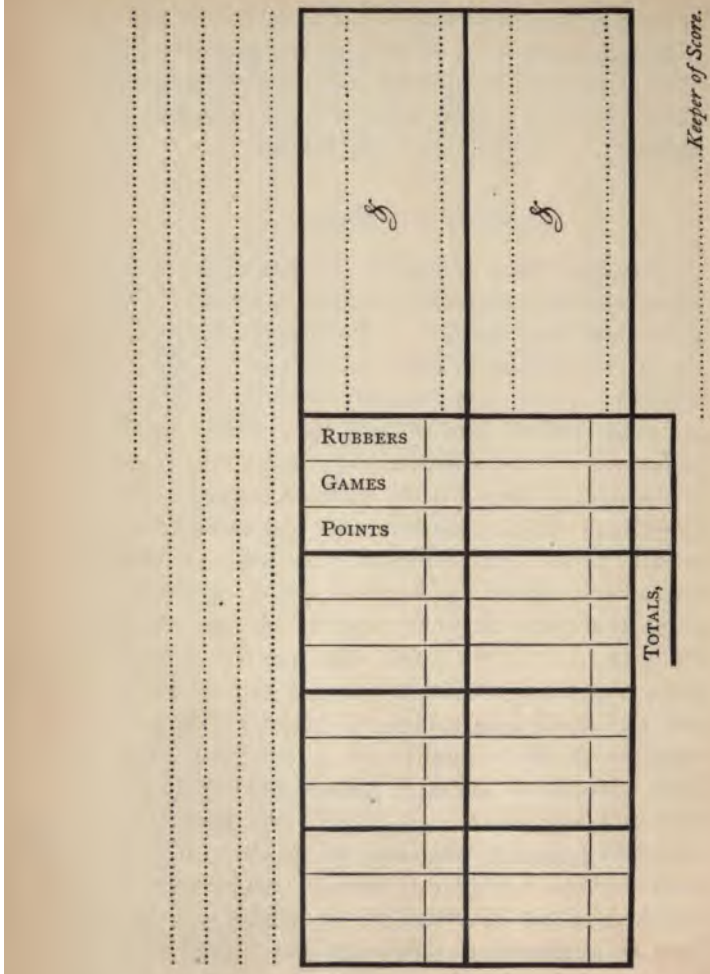
of temper, as some pretend, — not at all! The best-tempered people in the world grow snappish at whist, and I have seen the most testy and peevish in ordinary affairs of life bear their losses with the stoicism of Epictetus." (Bulwer-Lytton, My Novel.)

WHIST ETIQUETTE.

"American whist assumes at the outset and always that whosoever takes part in its play is incapable of ungentlemanly deportment. . . . It deprecates the shouting at the table upon every occasion of misplay or accident. . . . We have no more necessity for a written whist etiquette than we have for a written pulpit etiquette. . . . The inference to be drawn from some of the rules of English clubs is that somebody is attempting to obtain undue advantage, and his opponent must be on the perpetual look-out for him. . . . 'No intimation whatever, by word or gesture, should be given by a player as to the state of his hand or of the game.' . . . 'The cards must not be shuffled under the table.' What fair-minded man of sense ever thought of such a thing as doing it? The rule would be as kindly received by us if it read, 'The cards must not be shuffled in the coal-scuttle or in the back-yard wood-bin.' . . . 'Should the players *on both sides* subject themselves to the penalty of one or more revokes, neither can win the game; each is punished at the discretion of his adversary.' We have no comments to offer upon this depravity by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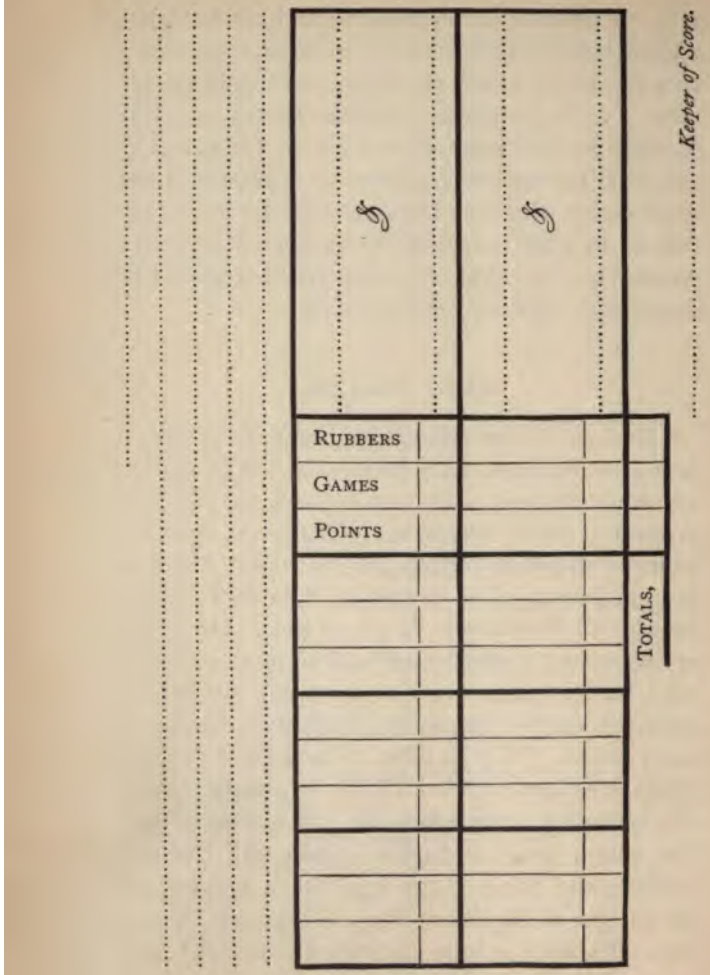
rule. A revoke made among good and proper players seldom happens, and whenever such an accident occurs with us, the shame of the offender is hard punishment. . . . It is proper to guard against and take penalties for accidental errors; but in the matter of consistent courtesy, what gentleman requires or would brook such reminder? Laws and rules are for instruction as to what is best for the game's action; the possession of the sense of moral rectitude should be conceded." (Pettes, American Whist.)

WHIST TYRANTS.

"Real *corvées* are inflicted by heads of families on dependent relations, or by patrons on humble friends who are under some obligation to them, and so bound to them as to be defenceless. The father or patron wants, let us say, his nightly game at whist. He must and will have it; if he cannot get it, he feels that the machine of the universe is out of gear. He singles out three people who do not want to play, — perhaps takes for his partner one who thoroughly dislikes the game, but who has learned something of it in obedience to his orders. They sit down to their board of green cloth. The time passes wearily for the principal victim, who is thinking of something else, and makes mistakes. The patron loses his temper, speaks with increased acerbity, and finally either flies into a passion and storms (the old-fashioned way), or else adopts, with grim self-control, a tone of insulting contempt toward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his victim that is even more difficult to endure. And this is the reward for having been unselfish and obliging — these are the thanks for having sacrificed a happy evening!" (Hamerton, Human Intercourse, 378.)

PLAYING WHIST.

"In the library or drawing-room a table is made, and A says, as he looks over his thirteen cards, 'I declare I don't know what to play!' and B responds, 'You would if you had *my* hand; it's awful!' and C. says, 'Well, play *something;* I can follow suit to *anything!*' and D groans, 'Yes, give us something; I want to get through with *this* hand!' Not one of the party happens to hold three aces, three kings, three queens, and four trumps, — and is not satisfied. They do not think that among them are distributed all the cards there are, and that it is by the best use of such as each may chance to hold, the great game is played." (Pettes, 127.)

"'I really do not know what to lead.' The lady or gentleman who habitually indulges in this apostrophe had better say at once, 'I really do not know how to play.'" (Hayward, 453.)

MRS. BATTLE'S OPINIONS ON WHIST.

"'A clear fire, a clean hearth, and the rigor of the game.' This was the celebrated *wish* of old Sarah Battle (now with God), who, next to her devotions, loved a good game of whist. She was none of your

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lukewarm gamesters, your half-and-half players who have no objection to take a hand if you want one to make up a rubber, who affirm that they have no pleasure in winning, that they like to win one game and lose another, that they can while away an hour very agreeably at a card-table, but are indifferent whether they play or no, and will desire an adversary who has slipped a wrong card to take it up and play another. These insufferable triflers are the curse of a table. One of these flies will spoil a whole pot. Of such it may be said that they do not play at cards, but only play at playing at them.

"Sarah Battle was none of that breed. She detested them, as I do, from her heart and soul, and would not, save upon a striking emergency, willingly seat herself at the same table with them. She loved a thorough-paced partner, a determined enemy. She took, and gave, no concessions. She hated favors. She never made a revoke, nor ever passed it over in her adversary without exacting the utmost forfeiture. She fought a good fight: cut and thrust. She held not her good sword (her cards) 'like a dancer.' She sat bolt upright, and neither showed you her cards, nor desired to see yours. All people have their blind side, their superstitions; and I have heard her declare, under the rose, that hearts was her favorite suit.

"I never in my life — and I knew Sarah Battle many of the best years of it — saw her take out her snuff-box when it was her turn to play, or snuff a candle in the middle of a game, or ring for a servant till it was fairly

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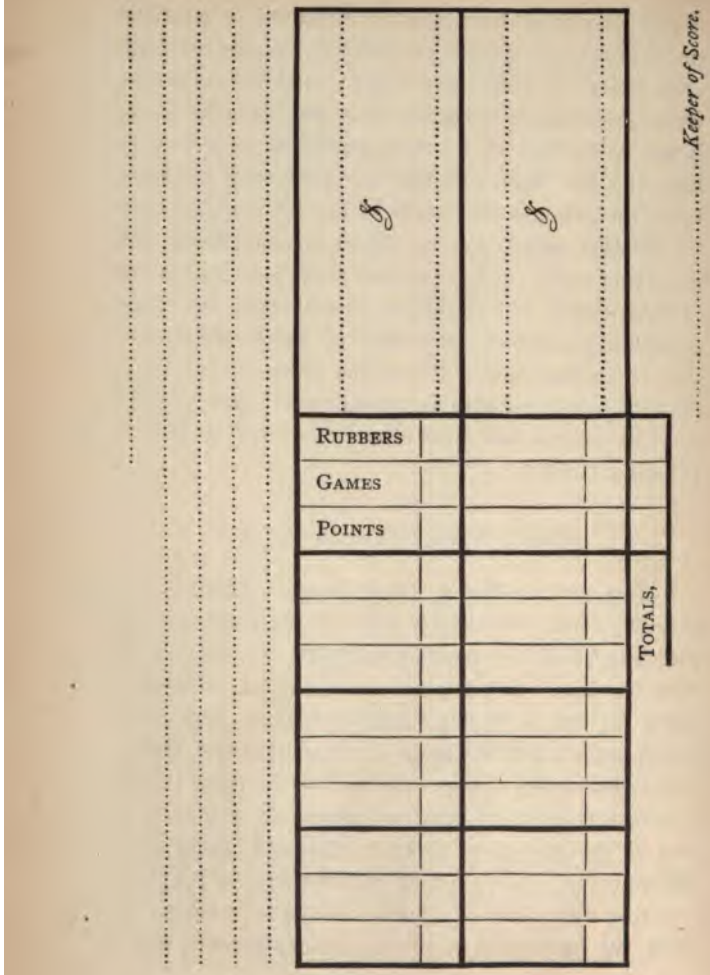
over. She never introduced or connived at miscellaneous conversation during its process. As she emphatically observed, cards were cards: and if I ever saw unmingled distaste in her fine last-century countenance, it was at the airs of a young gentleman of a literary turn who had been with difficulty persuaded to take a hand, and who, in his excess of candor, declared that he thought there was no harm in unbending the mind now and then, after serious studies, in recreations of that kind! She could not bear to have her noble occupation, to which she wound up her faculties, considered in that light. It was her business, her duty, the thing she came into the world to do; and she did it. She unbent her mind afterward — over a book." (Charles Lamb.)

WHIST WITH CHARLES LAMB.

"Now turn to No. 4, Inner Temple Lane, at ten o'clock, when the sedater part of the company are assembled, and the happier stragglers are dropping in from the play. Let it be an autumn or winter month, when the fire is blazing steadily, and the clean-swept hearth and whist-tables speak of the spirit of Mrs. Battle, and serious looks require 'the rigor of the game.' The furniture is old-fashioned and worn, the ceiling low, and all things wear an air of comfort and hearty English welcome. Lamb himself, yet unrelaxed by the glass, is sitting with a sort of Quaker primness at the whist-table, the gentleness of his melancholy smile half lost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in his intentness on the game; his partner, the author of 'Political Justice,' is regarding his hand with a philosophic but not a careless eye; Captain Burney, only not venerable because so young in spirit, sits between them; and H. C. R., who alone now and then breaks the proper silence, to welcome some incoming guest, is his partner, — true winner in the game of life, whose leisure, achieved early, is devoted to his friends. At another table, just beyond the circle which extends from the fire, sit another four. The broad, burly, jovial bulk of John Lamb confronts the stately but courteous Alsager; while P., 'his few hairs bristling' at gentle objurgation, watches his partner, M. B., dealing, with 'soul more white' than the hands of which Lamb once said, 'M., if dirt were trumps, what hands you would hold!' In one corner of the room you may see the pale, earnest countenance of Charles Lloyd, who is discoursing 'of fate, free-will, fore-knowledge absolute,' with Leigh Hunt. . . . Soon the room fills; in *slouches* Hazlitt from the theatre, where his stubborn anger for Napoleon's defeat at Waterloo has been softened by Miss Stephens's angelic notes. Now and then an actor glances on us from 'the rich Cathay' of the world behind the scenes, with news of its brighter human-kind, and with looks reflecting the public favor. Meanwhile Becky lays the cloth on the side-table, under the direction of the most quiet, sensible, and kind of women, who soon compels the younger and more hungry of the guests to partake largely of the cold roast lamb or boiled beef,

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the heaps of smoking roasted potatoes, and the vast jug of porter. As the hot water and its accompaniments appear, and the severities of whist relax, the light of conversation thickens: Hazlitt utters some fine criticism with struggling emphasis; Lamb stammers out puns suggestive of wisdom; the various driblets of talk combine into a stream; while Miss Lamb moves gently about to see that each modest stranger is duly served, turning, now and then, an anxious, loving eye on Charles, which softens into a half-humorous expression of resignation to inevitable fate as he mixes his second tumbler!" (Talfourd's Memorials of Lamb.)

A CATECHISM OF WHIST.

"By a singular coincidence (shall we call it by a provision of nature?) the months which rejoice in the letter *r* are precisely those which are the best adapted for the cultivation of whist; for of course no Christian who is not bed-ridden would be willing to be seen with a pack of cards in his hands on any evening between the beginning of May and the end of August. Therefore:

"*Lemma I.* A rubber should always be succeeded by a collation of oysters, either cold or scalloped, whichever you please; we ourselves are not particular, but both are better than either alone. A fitting companion to the first, and, like that, founded on the eternal fitness of things, is

"*Lemma II.* A jorum of that celestial liquor which gods call nectar and men *cup* should be kept in con-

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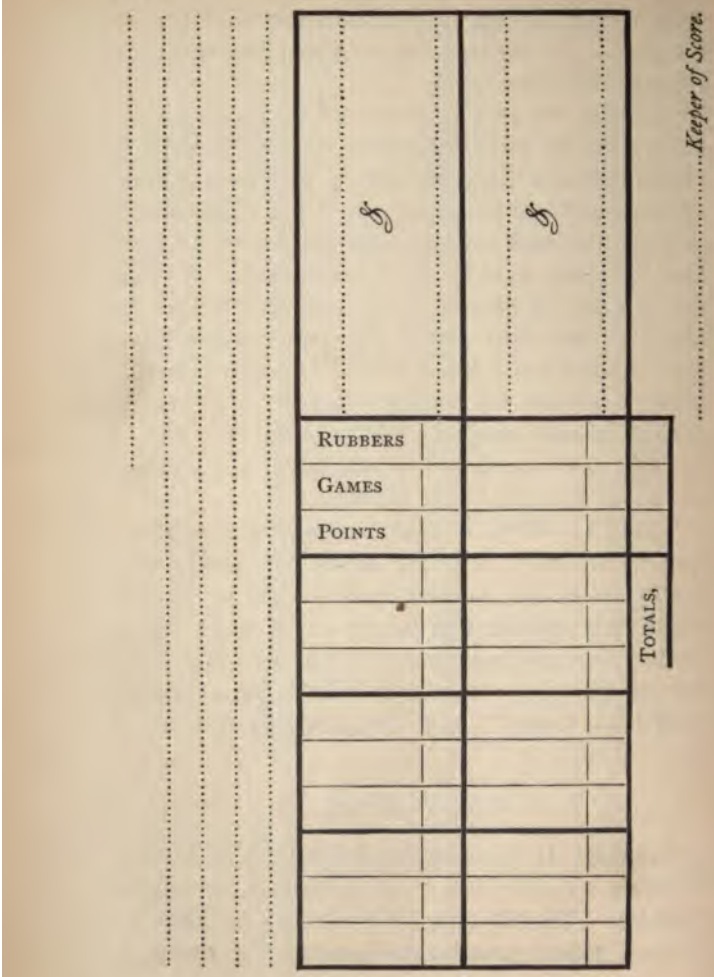
stant circulation and supplied at every interstice of the game. We presume that everybody that moves in society knows what *cup* is. . . .

"RULE I. As soon as ever you have taken up your hand, utter an exclamation as if you had received a sudden shock, and declare with an oath (or a solemn affirmation, if you should happen to be a Quaker) that you are the most unlucky devil that ever lived, and that you always hold the most horrid cards. If after that you should happen to win, your success must of course be attributed only to your own masterly play. On the other hand, if you should lose, you are thus made to present the sublime spectacle of a virtuous man continually struggling with adverse fate; which will awe your opponents into admiration and wonder, and excite the sympathy of lookers-on. . . .

"RULE II. When in doubt, lay your cards deliberately on the table, seize the *cup* in both hands, and take a hearty swig, keeping your lips steeped in the liquor while a person who stutters a little might count twenty; then play *anything!* A man who acts from the inspiration of such a Helicon is like the king, and 'can do no wrong.'" (Blackwood, xxxviii. 637.)

GERMAN WHIST.

Alexander H. Stephens, in Johnson's Cyclopædia, describes a modification of whist, which is current in Germany. The old score of ten points for game is retained, without counting the honors. The trump is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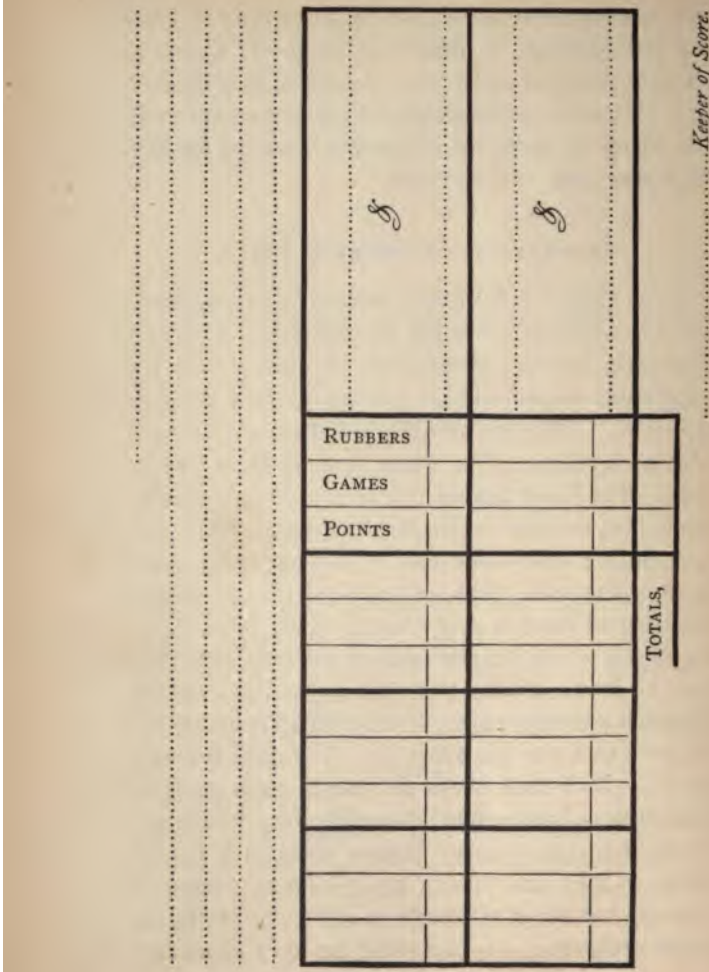
not determined as usually, but the partner of the dealer has the first right to name the trump. If he fails to name it, then the dealer, then the left-hand adversary, etc. If the side which makes the trump does not make one above the book, the adversaries score *two* for each trick they make over the book.

PREFERENCE, OR SWEDISH WHIST.

In an elegant little volume, printed for private distribution, Librarian Linderfelt of Milwaukee expounds Preference, another modification of whist. As it has superseded English whist in Sweden, he calls it Swedish whist. There are partners, but these are changed after each rubber. The trump is determined by bidding. The leader has the first choice, then the second hand, then the third, and lastly the dealer. Each must bid a higher suit or else pass. The suits rank: clubs, spades, diamonds, hearts,—clubs being lowest. Higher than any of these is *preference*, in which no trump is employed, — the intrinsic value of the cards determining the issue. If the side that makes the trump or demands preference loses, the adversaries count double for each trick they get above six. The game is twenty points. Each trick above six counts, for a game in clubs, three; spades, four; diamonds, five; hearts, six; preference, eight points. Honors count as in English whist. Clubs and spades are no longer played as trumps, but serve as signals to one's partner to demand preference, — spades being the more imperative.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SHUFFLING.

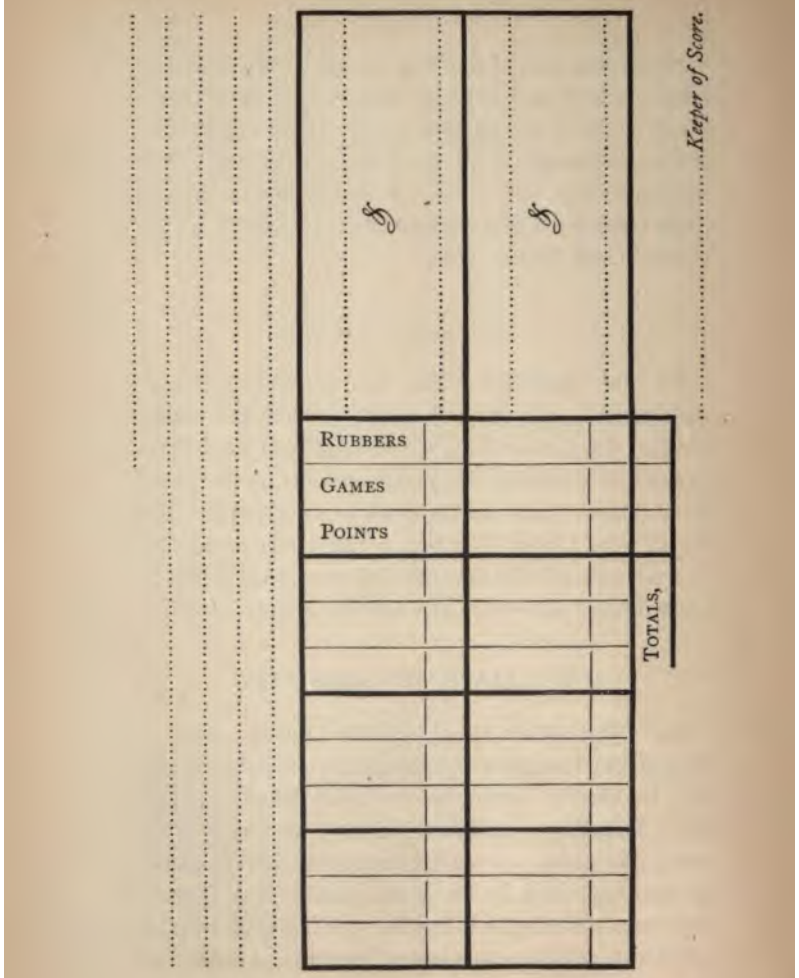
"Clay was fond of shuffling the cards very thoroughly after every deal. Having suggested to him that so much shuffling was likely to produce wild hands, which are disadvantageous to good players, he said, 'I do not agree with you at all. I should like to have the cards thrown out of a volcano after every deal.'" (Cavendish, Card Essays, 164.)

A SHUFFLING MACHINE.

Sir Marc Isambard Brunel, the celebrated engineer and inventor, who in the latter part of the last century fortified the harbor of New York and built the Thames Tunnel, in response to a playful request on the part of Lady Spencer produced a machine for shuffling cards. These were placed in a box, a crank was turned, and in a few seconds the sides flew open and presented the pack divided into four parts and thoroughly mixed.

WHIST PLAYED BY MACHINERY.

In "Macmillan's Magazine" for January, 1876, Dr. Pole gives an account of a wonderful automaton, exhibited by Messrs. Maskelyne and Cooke at the Egyptian Hall, Piccadilly, London, which, among other things, could play whist, — even "the modern scientific game" so ably explained by Dr. Pole himself. The name of the remarkable figure is Psycho; he is a little less than adult size, and sits cross-legged, in Oriental fashion, on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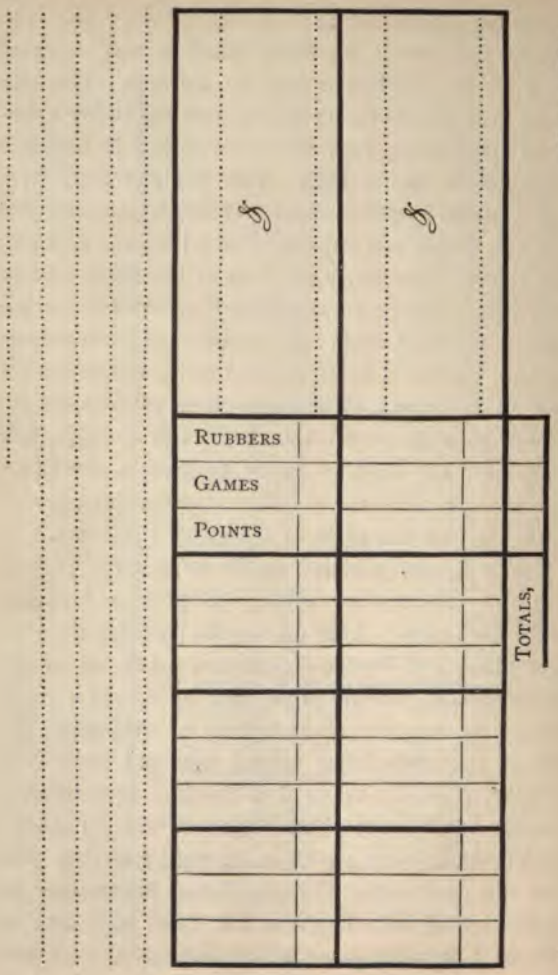
an oblong box about 22 × 18 × 15 inches. The box, with the figure on it, is entirely detached, and is carried about by Mr. Maskelyne and an assistant. When in action it is placed on the top of a strong hollow cylinder of transparent glass, about ten inches in diameter and eighteen inches high. This cylinder rests on a loose wooden platform about four feet square, covered with soft baize, and supported at a distance of about nine inches clear above the floor of the stage by four short legs. Before commencing the performance the platform is turned about and exhibited to the audience, and the cylinder is handed round to the spectators for them to examine. When in position, persons are requested to walk round the figure and to pass their hands over his head, to satisfy themselves that there is no wire or other means of communication between the figure and the sides or ceiling of the room.

A table is now prepared on the stage, three persons from the audience are invited to play, and Psycho makes the fourth. After cutting for partners, the deal takes place, and Psycho's cards are taken up by Mr. Maskelyne and placed upright, one by one, in a frame forming the arc of a circle in front of the figure, the faces of the cards being toward him and away from the other players. When it is Psycho's turn to play, his right hand passes with a horizontal circular motion over the frame till it arrives at the right card; he then takes this card between his thumb and fingers, and by a new vertical movement of the hand and arm he extracts it from its place, lifts it high in the air, and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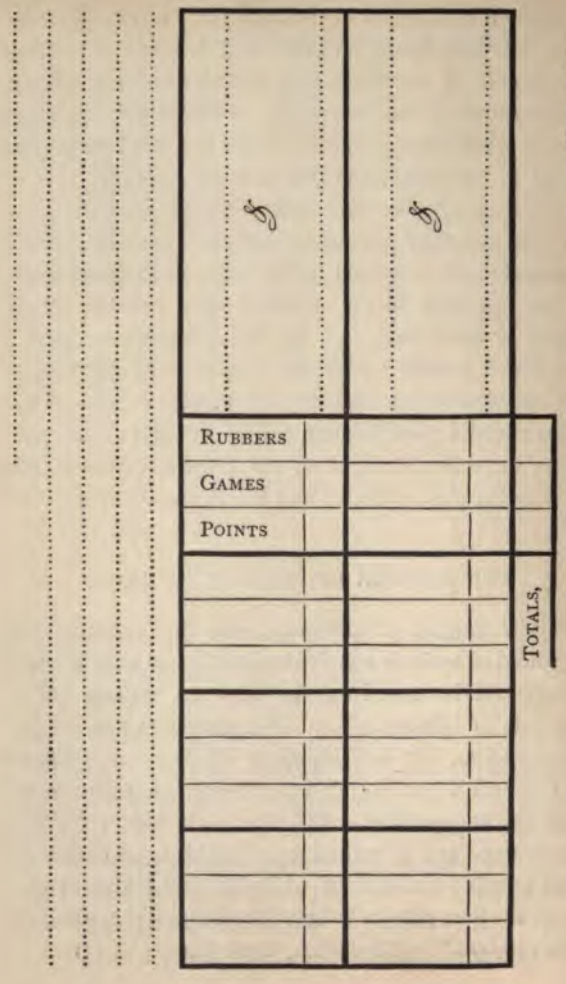
exposes it to the view of the audience; after which, the arm descends again, and the card is taken away from the fingers by Mr. Maskelyne and thrown on the table, to be gathered into the trick. Besides playing whist, or any other game at cards, Psycho can perform several tricks of conjuring, and can add and multiply.

Dr. Pole suggests that these strange results may be brought about by pneumatic action. It would not be impossible to construct within the figure mechanism to be operated by the pressure of a column of air, which is controlled, say, by the pressure, — upon a concealed treadle under the carpet, — of the foot of the operator who is looking over Psycho's cards. Thus the air would pass through one of the legs of the platform, through the tissue of the baize covering it, and so into the glass cylinder and the figure above it.

THE NUMBER OF DIFFERENT HANDS.

"The number of different hands that an individual can hold at whist is simply the number of ways thirteen things can be taken out of fifty-two, without having two sets of thirteen alike. The answer to this is 635,013,559,600. It is evidently a different *whist-hand* if A Y B and Z one or all interchange an entire hand. It is also to my mind a different *whist-hand* if a different trump-card is turned up. If this is admitted, the total possible number of whist-hands that can be held by all the four players is 697,381,590,951,354,306,910,086,720,000." (Cavendish, Card Essays, 201.)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TRICKS WITH CARDS.

TRICKS with cards involving sleight of hand are usually variations or combinations of the Pass, the Slip, the Force, or the Change. The *Pass*, or *Sauter la coupe*, consists in reversing the cards in the hand after they have been cut, so that they return to the same relative position that they had before being cut. There are at least seven different methods of doing this. The *Slip* is the getting of a particular card into a desired position in the pack. The *Force* consists in so managing a number of cards that another person will select a particular one, though he is apparently given freedom of choice. It is done by holding the cards spread out, face down, in both hands and moving them slowly or rapidly from left to right or from right to left with the thumb, so that the intended card, which is controlled by the little finger, will be before the finger of the drawer at just the right moment. If the drawer passes by it, the cards are all quickly slipped to one side, and the separating and shifting begun over again. By the *Change* one card is dexterously substituted for another. There are some six ways of doing it. (Taylor, 520.) Palming a card consists in skilfully getting the top card of a pack concealed in the palm of the hand. Tricks of this kind

are best performed with small cards, such as are used in France. But there are tricks which require no sleight of hand, and may be performed with ordinary cards. Many of these consist of two elements, — the discovery, by the performer, of a certain card, and his disclosure of this knowledge in a more or less striking manner.

"*How to Discover a Given Card.* — Deal the cards into three packs, face upward, and request a spectator to note a card, and remember in which heap it is. When you have dealt twenty-one cards, throw the rest aside, these not being employed in the trick. Ask in which heap the chosen card is, and place that heap between the other two, and deal again as before. Again ask the question, place the heap indicated in the middle, and deal again a third time. Note particularly the fourth or middle card of each heap, as one or other of those three cards will be the card thought of. Ask for the last time in which heap the chosen card is, when you may be certain that it was the card which you noted as being the middle card of that heap." (Hoffmann, 43.)

"*How to Disclose a Card in a Striking Manner after Having Discovered it.* — Get the card to the top of the pack. Give the pack to some person to hold. The cards should be face upward, so that the chosen card will be undermost, with the thumb of the holder above and the fingers below the pack. The fingers should extend under the pack for about an inch, but the thumb above not more than half an inch. Request the person to nip the cards tightly, and as he does so give

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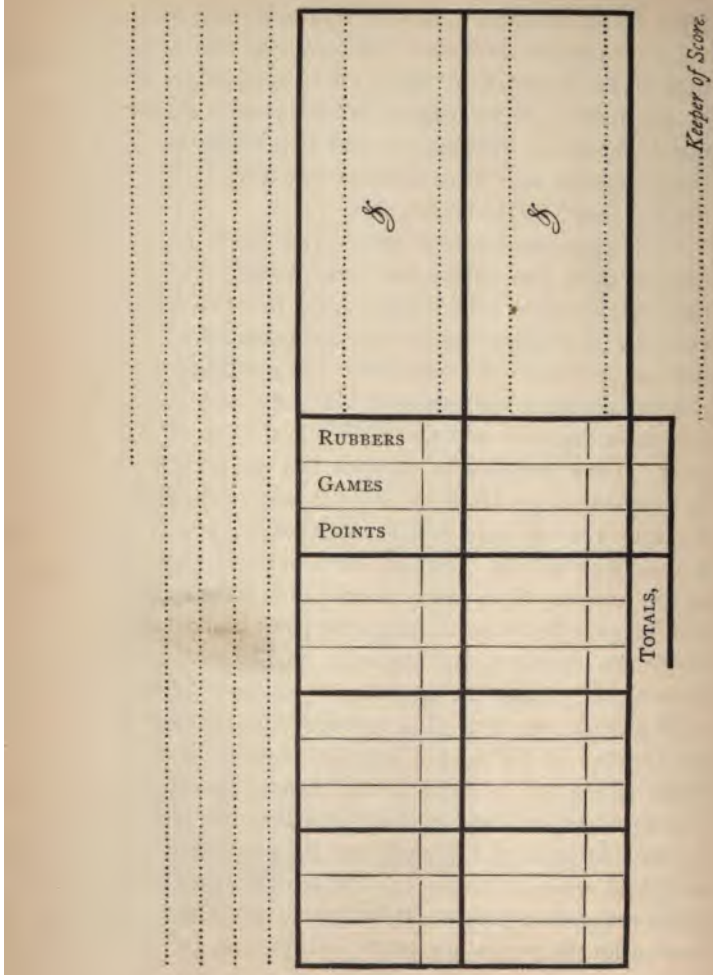
them a smart downward rap with your forefinger, which will knock all the cards out of his hand, with the exception of the lowest card, which will be retained by the greater friction of the fingers, and will remain staring him in the face. This is a very old and simple finish, but it appears marvellous to those who witness it for the first time." (Hoffmann, 44.)

"*The Four Inseparable Kings.*—Take the four kings (or any other four cards), and exhibit them fan-wise, but secretly place behind the second one two other court-cards, which, being thus hidden behind the king, will not be visible. The audience being satisfied that the four cards are really the four kings, and none other, fold them together and place them at the top of the pack. Draw attention to the fact that you are about to distribute these kings in different parts of the pack. Take up the top card, which, being really a king, you may exhibit without apparent intention, and place it at the bottom. Take the next card, which the spectators suppose to be also a king, and place it about half way down the pack, and the next, in like manner, a little higher. Take the fourth card, which, being actually a king, you may show carelessly, and replace it on the top of the pack. You have now really three kings at the top and one at the bottom, though the audience imagine that they have seen them distributed in different parts of the pack, and are proportionately surprised, when the cards are cut, to find that all the kings are again together. It is best to use knaves or queens for the two extra cards." (Hoffmann, 47.)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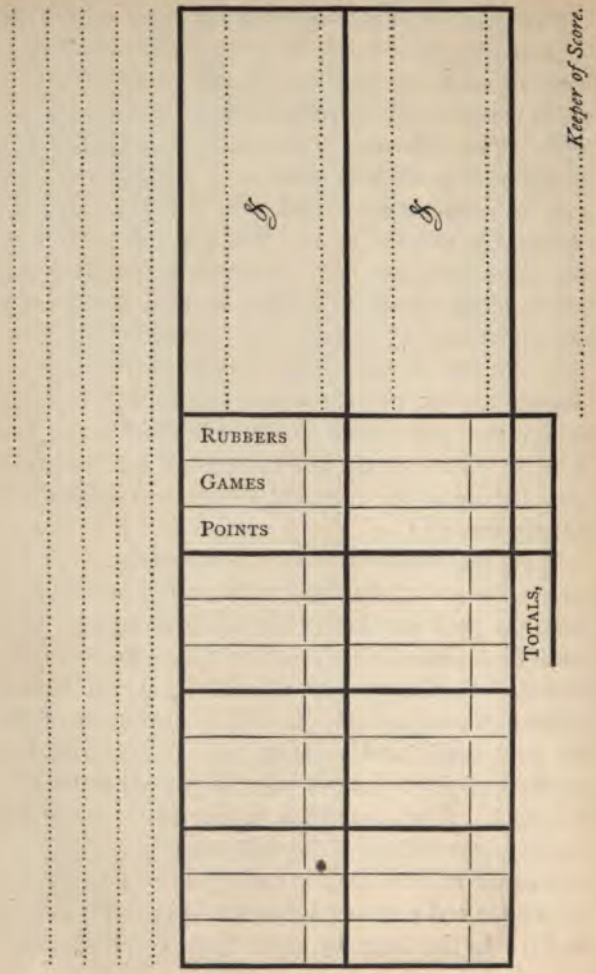
"*To detect which of Four Cards has been turned round in your Absence.*— It will be found upon examining a pack of cards that the white margin round the court-cards almost invariably differs in width at the opposite ends. The difference is frequently very trifling, but is still sufficiently noticeable when pointed out, and may be available for a trick which, though absurdly simple, has puzzled many. You place four cards of the same rank, say four queens, in a row, face upwards, taking care that the wider margins of the cards are all one way. You then leave the room, and invite the company to turn round lengthwise during your absence any one or more of the four cards. On your return you can readily distinguish which card has been so turned, as the wider margin of such card will now be where the narrower margin was originally." (Hoffmann, 57.)

Some *mathematical tricks* are interesting. For instance, the sum of the numbers of any two cards drawn from the pack may be readily told in this wise. The small cards must be reckoned by their spots, but each face-card should be counted ten. Some one having drawn two cards, tell him to take as many cards from the pack (each card counting one) as will make the numbers of the two cards selected amount to twenty-five each. Now, pretending to consult the cards remaining, count them. They will equal in number the sum of the spots of the two cards drawn. Suppose he drew a ten and a seven; he must add 15 to the former and 18 to the latter to make them equal 25 each.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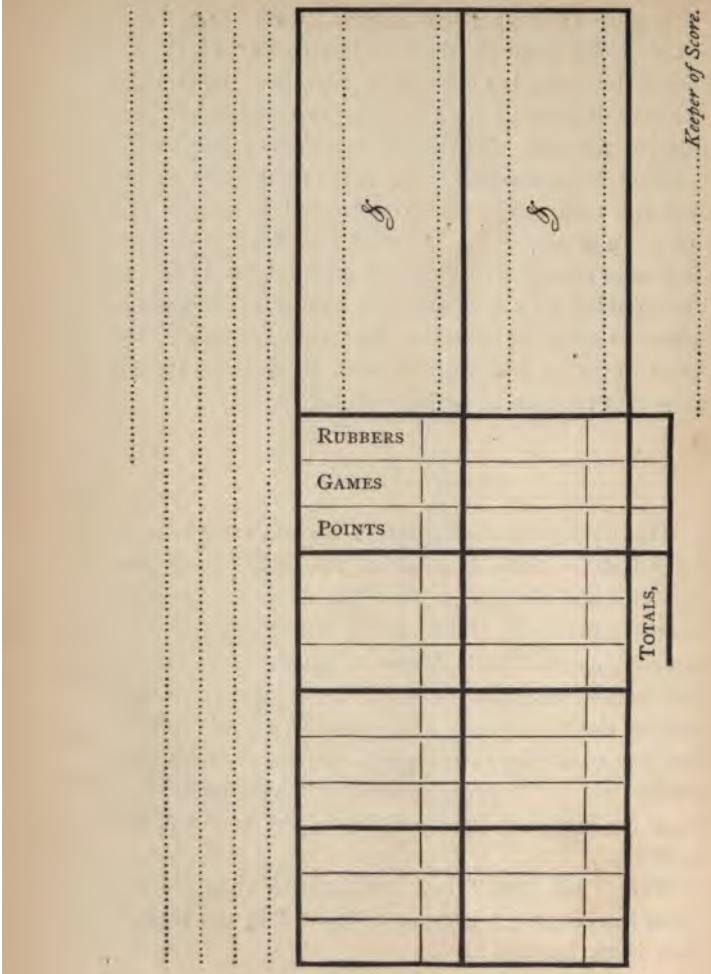
$2 + 15 + 18 = 35$ cards drawn. $52 - 35 = 17 = 10 + 7$, the spots on the first two cards. Or do not touch the cards, but tell him to draw two, subtract the number of each from 26, add the two remainders, and tell you the sum. This you will mentally subtract from 52, and the remainder is the sum of the spots on the first two cards. So $26 - 10 = 16$, and $26 - 7 = 19$; $16 + 19 = 35$; $52 - 35 = 17$; but $17 = 10 + 7$. A person who performs feats of any kind should always be prepared for any pertinent — in such cases impertinent — remark or objection that may be made. He must never be put out and must be able to vary the details of his tricks. (Adapted from Taylor.)

CARD-SHARPING.

The devices of card-sharpers are too numerous to be detailed. Many of them are but variations of certain common elements. The Pass, or *Sauter la coupe*, is sometimes used. Of course a cheat early learns to supply himself with duplicates of good cards in order that he may substitute them for the inferior cards that may be dealt to him, as well as how to get rid of cards that he cannot play to advantage. So cards are dropped on the floor and never acknowledged when found, while some are held in a vice consisting of the knee and the table-leg.

How "Bill Nye" laid his plans to victimize the "heathen Chinee," but was outdone "by the same," Bret Harte has told in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PLAIN LANGUAGE FROM TRUTHFUL JAMES.

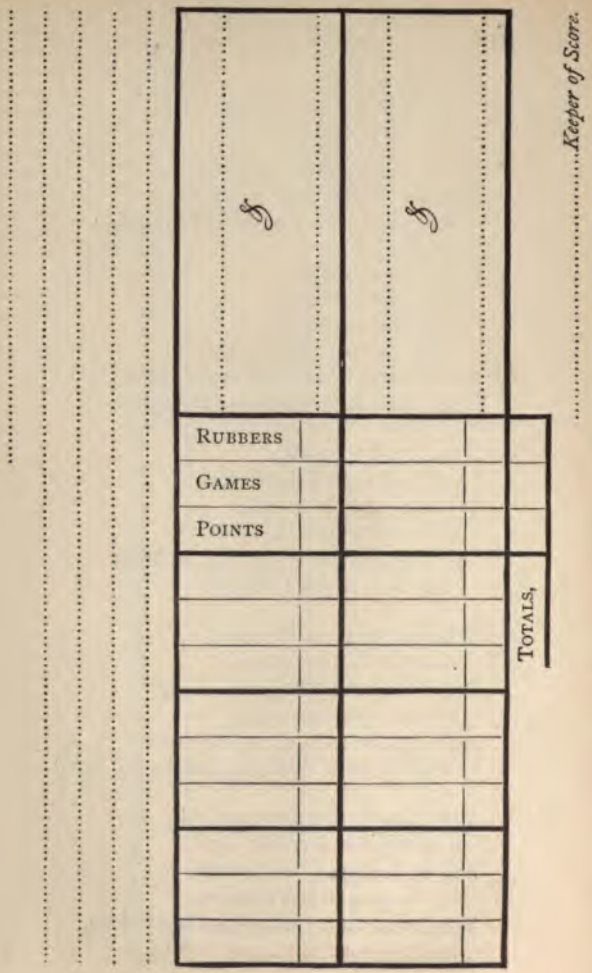
WHICH I wish to remark,
And my language is plain,
That for ways that are dark
And for tricks that are vain,
The heathen Chinee is peculiar,
Which the same I would rise to explain.

Ah Sin was his name;
And I shall not deny,
In regard to the same,
What that name might imply;
But his smile it was pensive and childlike,
As I frequent remarked to Bill Nye.

It was August the third,
And quite soft was the skies;
Which it might be inferred
That Ah Sin was likewise:
Yet he played it that day upon William
And me in a way I despise.

Which we had a small game,
And Ah Sin took a hand:
It was Euchre. The same
He did *not* understand;
But he smiled as he sat by the table,
With the smile that was childlike and bland.

Yet the cards they were stocked
In a way that I grieve,
And my feelings were shocked
At the state of Nye's sleeve,
Which was stuffed full of aces and bowers,
And the same with intent to deceive.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But the hands that were played
By that heathen Chinee,
And the points that he made,
Were quite frightful to see, —
Till at last he put down the right bower,
Which the same Nye had dealt unto me.

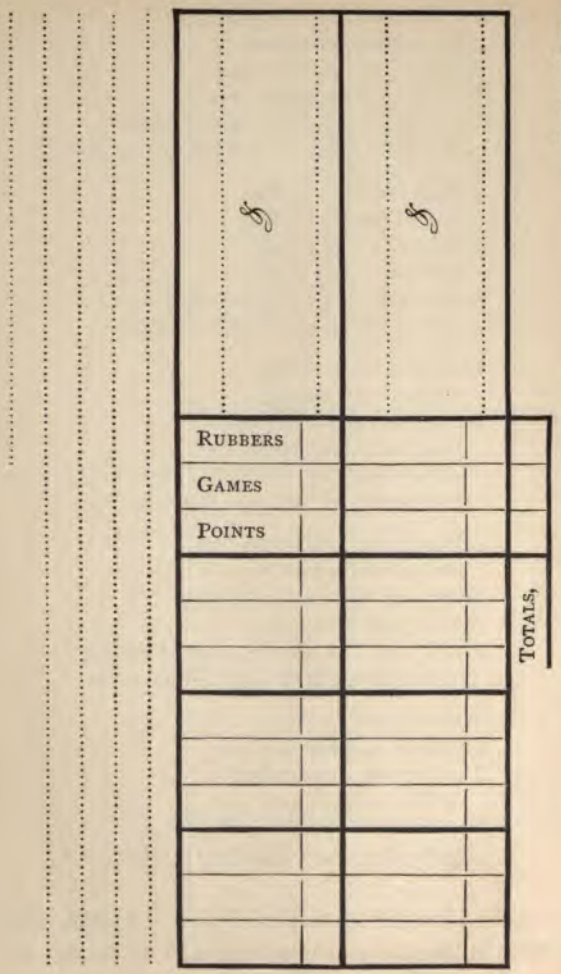
Then, I looked up at Nye,
And he gazed upon me;
And he rose with a sigh,
And said, "Can this be?
We are ruined by Chinese cheap labor;"
And he went for that heathen Chinee.

In the scene that ensued
I did *not* take a hand;
But the floor it was strewed
Like the leaves on the strand
With the cards that Ah Sin had been hiding,
In the game he "did *not* understand."

In his sleeves, which were long,
He had twenty-four packs, —
Which was coming it strong;
Yet I state but the facts.
And we found on his nails, which were taper,
What is frequent in tapers, — that 's wax.

Which is why I remark,
And my language is plain,
That for ways that are dark
And for tricks that are vain,
The heathen Chinee is peculiar, —
Which the same I am free to maintain.

"At the Licensed Victuallers' Ball, a few years ago, a person in the card-room was observed to scratch his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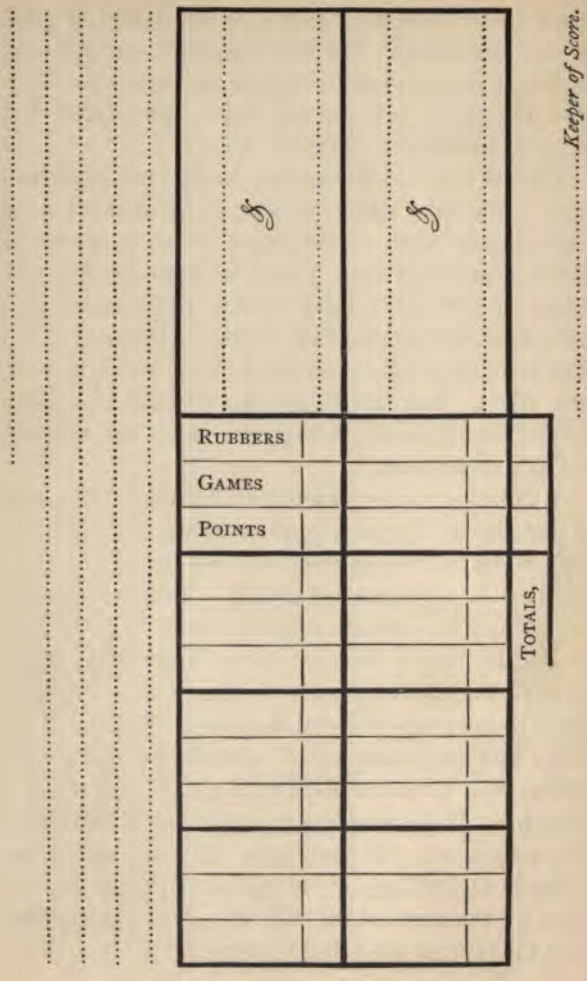
neck rather more frequently than the usages of good society warranted. He was suspected, watched, and detected, having a card receptacle inside his coat-collar. He was given over to the police, prosecuted, and severely punished." (Taylor, 515.)

Certain cards are also marked on the back, or pricked with a pin in a significant way, so as to make them recognizable when in the hands of an opponent or when being dealt out. Cards are bent for this purpose, as well as to make them a little shorter than the others, and so guide the cutting of the pack. But this is more usually accomplished by slightly shaving the edges. Such cards, already prepared, are often advertised in certain newspapers under the heading, "Cards to *win* with."

A dishonest dealer sometimes holds the pack in such a way that his partner, by crouching down a little or by leaning back in his chair, may see the face of every card dealt. Honest but unskilful dealers sometimes unwittingly fall into this suspicious mode of dealing.

But the most ancient of cheats is the "telegraph." A confederate, acting either as partner or as an apparently disinterested observer, looks over the hand of the dupe and telegraphs to his confederate the desired information by various degrees of elevation of the eyebrows, significant movements of the lips, protrusion of the tongue, etc. In early days this was done, especially in taverns, by various modes of placing the fingers on the stem of the pipe the cheat was smoking, and the process was called "piping."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FORTUNE-TELLING WITH CARDS.

Sortilege was practised from the earliest times. Those that believe that European cards were brought from India by Gypsies, regard this as their primitive use. The first book on the subject was published at Venice in 1540. The following brief statement of the usual system employed in "telling fortunes" by means of cards is condensed from Taylor's work. The following abbreviations are employed: Kg., King; Q., Queen; Kv., Knave; A., Ace; H., Hearts; D., Diamonds; C., Clubs; S., Spades.

In general, a man of very fair complexion is represented by Kg. D.; a woman by Q. D. Persons of less fair complexion by Kg. and Q. H.; a man and woman of very dark complexion by Kg. and Q. S.; while those not quite so dark are represented by C. But a widow, no matter how fair, can be represented only by Q. S. A. H. denotes the house of the person consulting the decrees of fate; A. C., a letter; A. D., a wedding-ring; A. S., sickness and death; Kv. D. is a selfish and deceitful friend; Kv. H. is a sincere, unselfish friend; Kv. S. is a lawyer, a person to be avoided; Kv. C. is a sincere friend, but of very touchy temper; Kvs. also represent the thoughts of their respective Kgs. and Qs. Several D. coming together signify the receipt of money; several H. denote love; a concourse of C. foretells drunkenness and debauchery, with their consequent ill-health; and a number of S. together

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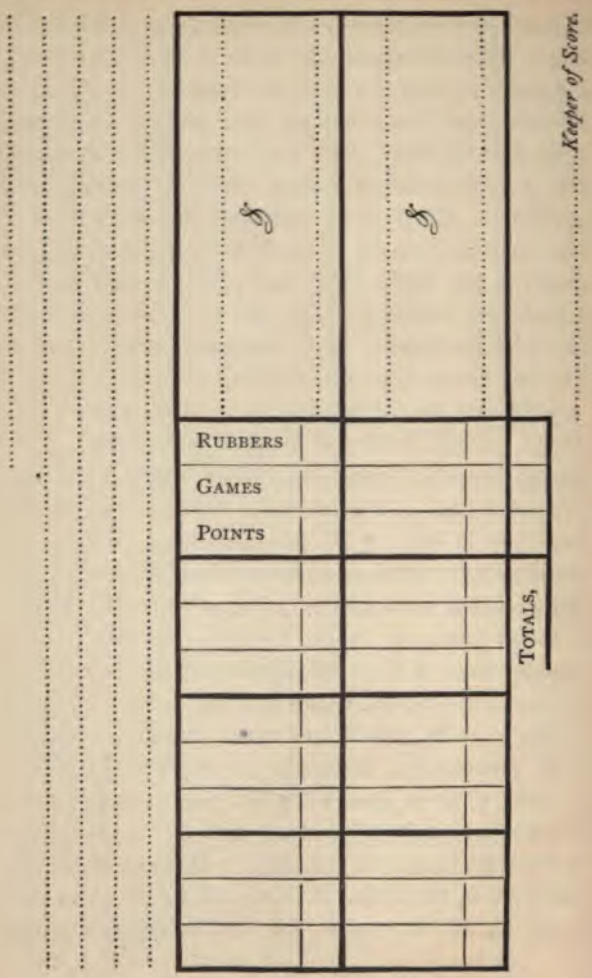
indicate disappointment. Moreover, Kg. D. is quick to anger, but easily appeased; while Q. D. is fond of gayety and of rather a coquettish disposition. Kg. H. is slow to anger, but when put in a passion is appeased with great difficulty; he is good-natured, but obstinate; his Q. is a model of sincere affection, devotion, and prudence. Kg. S. is so ambitious that in matters of love and business he is much less scrupulous than he ought to be; while his Q. is a person not to be provoked with impunity. Kg. and Q. C. are everything that can be desired: he is honorable, true, and affectionate; she is agreeable, genteel, and witty.

Following are the interpretations of the minor cards. 10 D., wealth, honorable success in business. 9 D., roving disposition combined with successful adventures in foreign lands. 8 D., a happy marriage, though perhaps late in life. 7 D., satire, scandal. 6 D., early marriage, succeeded by widowhood. 5 D., unexpected but generally good news. 4 D., an unfaithful friend; a secret betrayed. 3 D., domestic quarrels, trouble, unhappiness. 2 D., a clandestine engagement (a card of caution). 10 H., health and happiness, with many children. 9 H., wealth and good position in society. 8 H., fine clothes; mixing in good society; invitations to balls, theatres, parties. 7 H., good friends. 6 H., honorable courtship. 5 H., a present. 4 H., domestic troubles caused by jealousy. 3 H., poverty, shame, and sorrow, the result of imprudence (a card of caution). 2 H., success in life, and a happy marriage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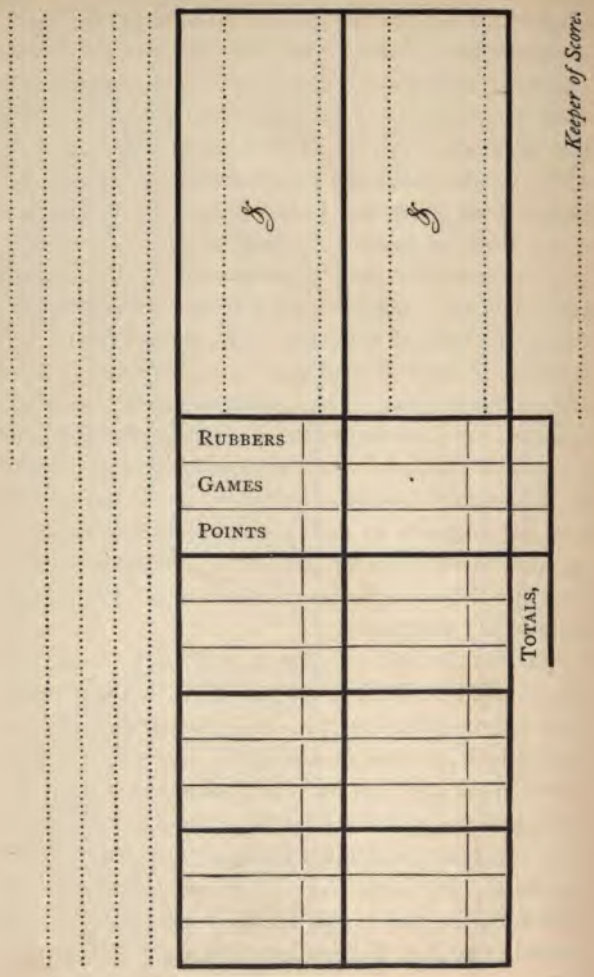
attained by virtuous discretion. 10 S., disgrace, crime, imprisonment; death on the scaffold. 9 S., grief, ruin, sickness, death (a card of caution). 8 S., great danger from imprudence. 7 S., unexpected poverty through the death of a relative (a card of caution). 6 S., a child; to the unmarried a card of caution. 5 S., great danger from giving way to bad temper. 4 S., sickness. 3 S., tears; a journey by land (a card of caution). 2 S., a removal. 10 C., unexpected wealth, through the death of a relative. 9 C., danger through drunkenness (a card of caution). 8 S., danger from covetousness (a card of caution). 7 C., a prison; danger from opposite sex. 6 C., competence by honorable industry. 5 C., a happy though not wealthy marriage (a card of caution). 4 C., misfortune through caprice or inconstancy (a card of caution). 3 C., quarrels; it also has reference to time, signifying three years, three months, three weeks, or three days, and denotes that a person will be married more than once. 2 C., disappointment; vexation.

The manner of operation is as follows: The cards are shuffled and cut into three parts by the inquirer. The fortune-teller lays the cards, one by one, face up on the table, in rows of nine each, excepting the last. Every ninth card has an ominous import. Then the cards are read, as in the following example. The young lady being fair, but not too fair, is represented by Q. H. Sad to say, her lover (Kg. D.) is found flirting with a widow (Q. S.), rich in this world's goods (being accompanied by 10 D.). But her lover's thoughts (Kv. D.) are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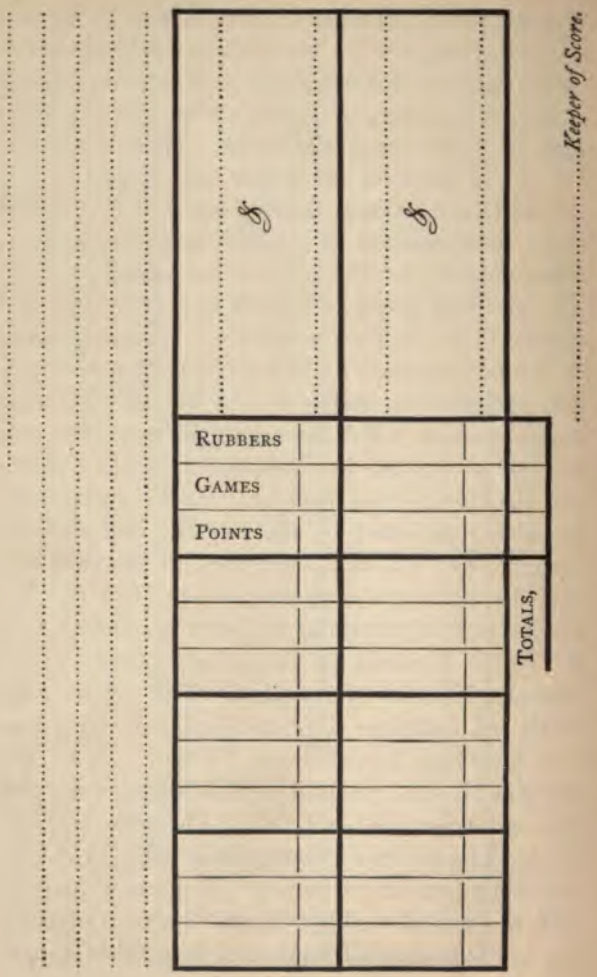
directed toward her home (A. H.); a letter (A. S.) and a wedding-ring (A. D.) are in close combination, evidently signifying that though the lover is flirting with the widow, he is thinking of sending a letter with an offer of marriage to the young lady herself. There is a legacy (10 C.) in store for the seeker after fortune; but a lawyer (Kv. S.) stands between her and it, who will cause some vexation (2 C.) and disappointment. A sincere friend (Kv. H.) will assist to put matters right. The unfaithful friend (4 D.) will find both satire and scandal (7 D.) helpless to injure our interesting queen of hearts. A present (5 H.) will soon be received by her, honorable courtship (6 H.) will lead her to a happy marriage (2 H.), the reward of her virtuous discretion; health and happiness and troops of children (10 H.) will be her enviable lot. Do this young lady's thoughts, represented by the Kv. H., ever stray far from home? Yes, look, there they are far away with the old, hot-tempered, dark-complexioned lover (Kg. S.), who, as is plainly shown by his being accompanied by the ten of diamonds, is prosperously engaged at the Australian diggings, or elsewhere. Does he ever think of his old flame, the heart-complexioned young lady now consulting the cards in England? No. His thoughts (Kv. S.) are fixed on that very fair but rather gay and coquettish lady, (Q. D.): they are only divided by a few good hearts, one of them (6 H.) representing honorable courtship. Count now from that 6 H. to the ninth card from it, and lo! it is a wedding-ring (A. D.): they will be married in less than a year.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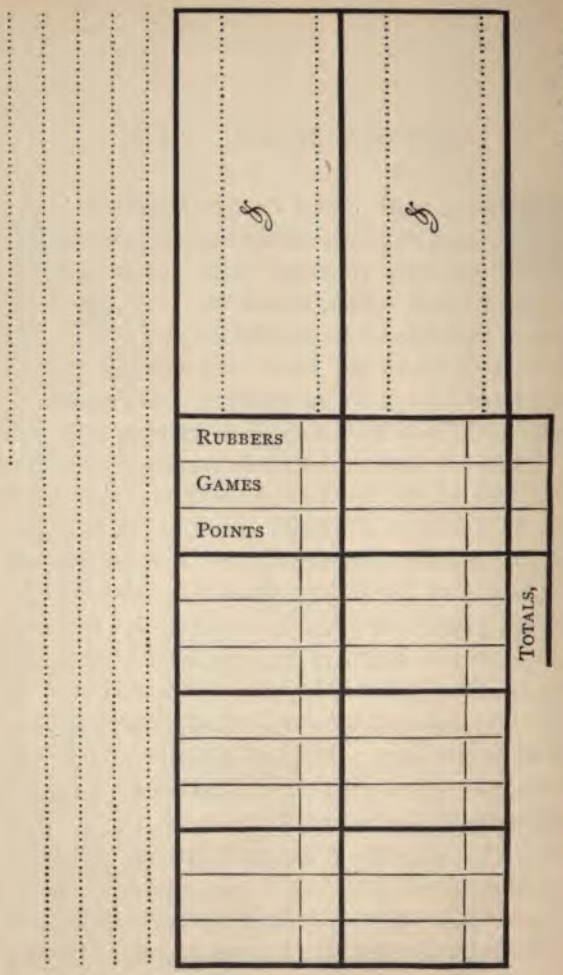
CLERGYMEN AND CARDS.

IN spite of special decrees against it, clergymen, especially during the sixteenth and seventeenth centuries, were much given to playing at cards. Saint Francis de Sales played and cheated, and excused himself by the plea that what he gained he gave to the poor. But Cardinal Mazarin was perhaps the worst of gambling and cheating divines; and "it is related by an eye-witness that when he was on his death-bed he still continued to play at cards, one of the company holding his 'hand,' and that he was thus employed when he received the Pope's plenary indulgence, together with the viaticum, as a prince of the Church, from the Papal nuncio." (Chatto, 310.) Pope Leo X. was fond of cards, and is credited with having at one time saved a game by a trick so skilfully planned and executed that it would have done honor to the most expert Mississippi gambler of former days. It was no uncommon thing for priests, when playing with laymen, to stake masses and prayers against the money of the latter.

In "The Women's Advocate" (2d ed., 1683) we read of a parson too fond of play, who "put up his cards in his gown-sleeve in haste when the clerk came and told him that the last stave was a-singing. In the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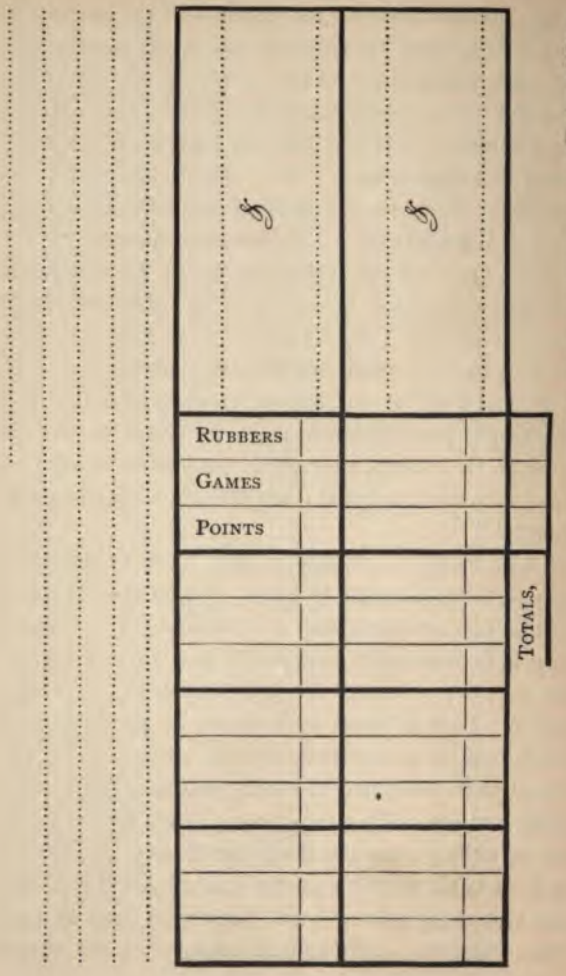
height of his reproving the parish for their neglect of holy duties, upon the throwing out of his zealous arm, the cards dropped out of his sleeve and flew about the church." The hearty laugh that ensued did not embarrass him. "He bid one boy take up a card, and asked him what it was. 'The king of clubs,' answered the boy. Then he bid another boy take up another card. 'What is that?' 'The knave of spades.' 'Well,' quo' he, 'now tell me, who made ye?' The boy could not well tell. Quo' he to the next, 'Who redeemed ye?' That was a harder question. 'Look ye,' quo' the Parson, 'you think that was an accident, and laugh at it; but I did it on purpose to shew you that had you taught your children their catechism as well as to know their cards, they would have been better provided to answer material questions when they came to church.'"

"The clergy, especially in the West of England, were formerly devoted to whist. About the beginning of the century there was a whist-club in a country town of Somersetshire, composed mostly of clergymen, that met every Sunday evening in the back parlor of a barber. Four of these were acting as pall-bearers at the funeral of a reverend brother, when a delay occurred from the grave not being ready, or some other cause, and the coffin was set down in the chancel. By way of whiling away the time, one of them produced a pack of cards from his pocket and proposed a rubber. The rest gladly assented, and they were deep in their game, using the coffin as their table, when the sexton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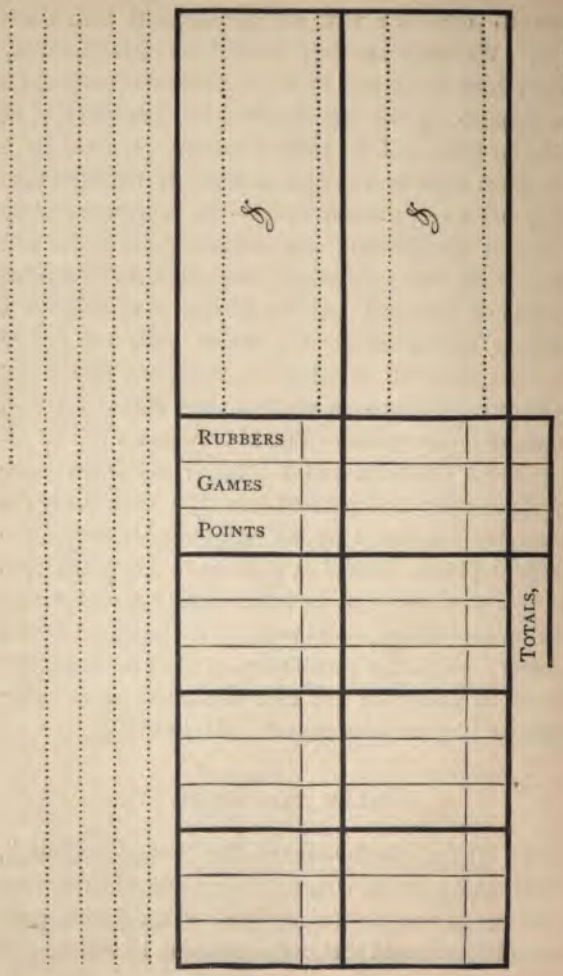
came to announce that the preparations were complete. We have carefully verified the fact that they played long whist, and we suspect that whist has been less popular in the church since the introduction of short, by reason of its inferior gravity. But we have seen short whist played by a member of the episcopal body, and a very eminent one, — the venerable Bishop of Exeter (Phillpotts); one adversary being the late Dean of St. Paul's (Milman), the other an American diplomatist (Mason), and his partner a distinguished foreigner (Count Strzelecki), whose whist was hardly on a par with his scientific acquirements and social popularity. The two church dignitaries played a steady, sound, orthodox game. The bishop bore a run of ill-luck like a Christian and a bishop; but when (after the diplomatist had puzzled him by a false card) the Count lost the game by not returning his trump, the excellent prelate looked as if about to bring the rubber to a conclusion as he once brought a controversy with an archbishop, — namely, by the bestowal of his blessing; which the archbishop, apparently apprehensive of its acting by the rule of contraries, earnestly intreated him to take back." (Hayward, 462.)

WESLEY AND WHIST.

John Wesley, the founder of the Methodist Church, at one time told his congregation "that when he was at college he was particularly fond of the devil's pops (or cards), and said that every Saturday he was one of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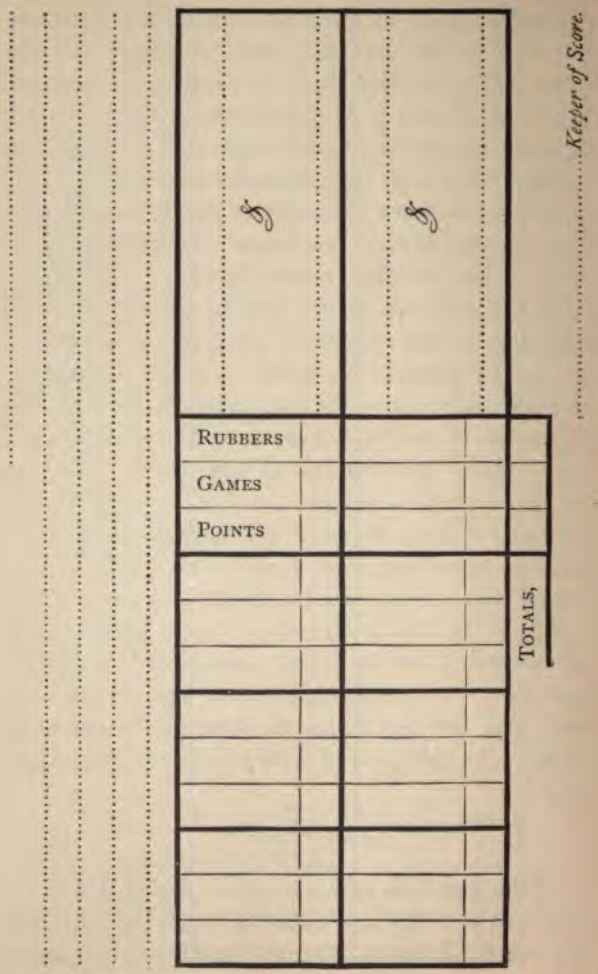
a constant party at whist, not only for the afternoon, but also for the evening. 'But,' continued he, 'the latter part of my time there I became acquainted with the Lord; I used to hold communion with him. On my first acquaintance I used to talk with the Lord once a week; then every day; from that to twice a day: till at last the intimacy so increased that he appointed a meeting once in every four hours.' He recollected, he said, the last Saturday he ever played at cards, that the rubber at whist was longer than he expected, and on observing the tediousness of the game, he pulled out his watch; when to his shame he found it was some minutes past eight, which was beyond the time he had appointed to meet the Lord. He thought the devil had certainly tempted him to stay beyond his hour; he therefore suddenly gave his cards to a gentleman near him to finish the game, and went to the place appointed, beseeching forgiveness for his crime, and resolved never to play with the devil's pops again. This resolution he had never broken; and what was more extraordinary, that his brother and sister, though distant from Cambridge, experienced signs of grace on that same day and that same hour in the month of October." (Memoirs of Tate Wilkinson, York, 1790, iii. 9.)

CARD SERMONS.

"John Fox tells of a sermon of Bishop Latimer's, preached at St. Edward's church, Cambridge, the Sunday before Christmas, 1527–28, 'concerning his playing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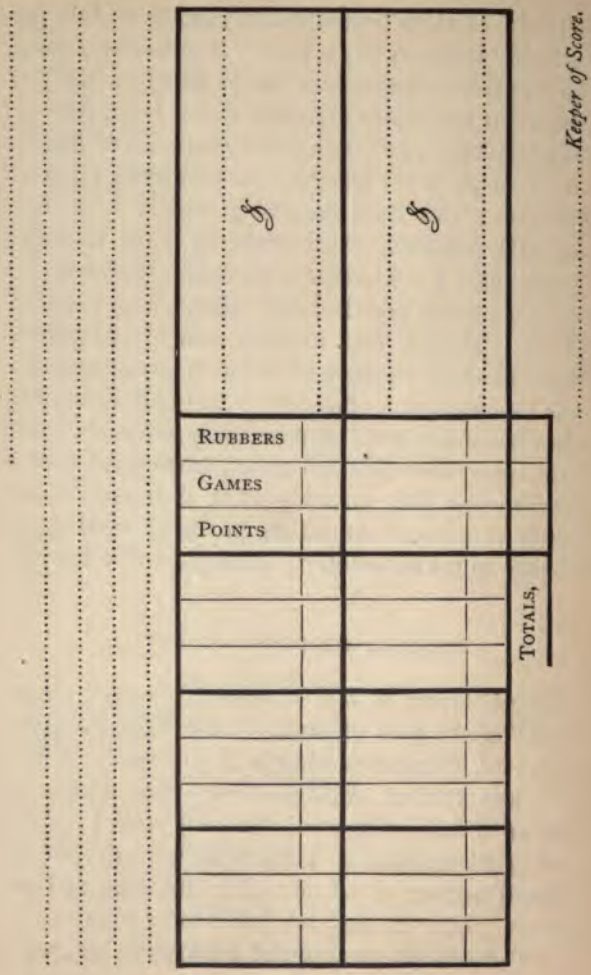
at cards,' in which he dealt out an exposition of the precepts of Christianity (see p. 169). 'It seems,' says Fuller, 'he suited his sermon rather to the *time* than the *text*, which was the Baptist's question to our Lord, *Who art thou?* (John i. 19,) taking thereby occasion to conform his discourse to the playing at cards, making the *heart triumph*. This blunt preaching was in those days admirably effectual, which would be justly ridiculous in our age. I remember,' adds Fuller, 'in my time a country minister preached at St. Mary's from Rom. xii. 3: As God hath *dealt* to every man the measure of faith. In a fond imitation of Latimer's sermon he prosecuted the metaphor of *dealing*, — that men should *play above board*, i. e. avoid all dissembling, not *pocket cards*, but improve their gifts and graces, (take good care of their trumps, play promptly when their turn came,) *follow suit*, etc. All which produced nothing but laughter in the audience.'" (Gough, Archæol., viii.)

RICHARD MIDDLETON'S CARDS.

The following is one of several "spiritual expositions" of the pack of cards. "The Perpetual Almanack; or, Gentleman-soldier's Prayer-Book: shewing how one Richard Middleton was taken before the Mayor of the city he was in for using cards in church during Divine Service: being a droll, merry, and humorous account of an odd affair that happened to a private soldier in the 60th Regiment of Foot.

"The serjeant commanded his party to the church,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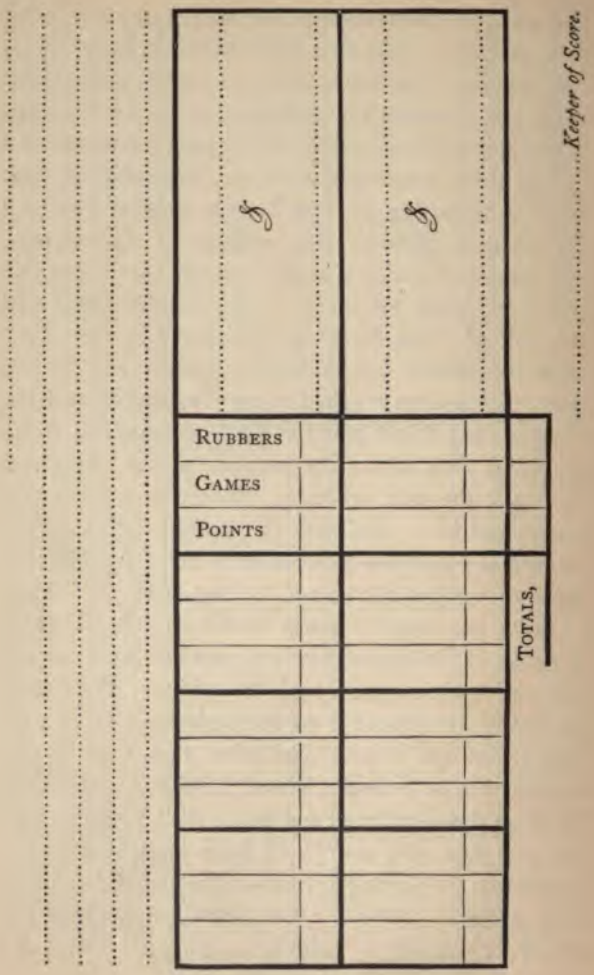
and when the parson had ended his prayer, he took his text, and all of them that had a Bible, pulled it out to find the text. But this soldier had neither Bible, Almanack, nor Common Prayer-Book, but he put his hand in his pocket and pulled out a pack of cards, and spread them before him as he sat; and while the parson was preaching, he first kept looking at one card and then at another. The serjeant of the company saw him, and said, 'Richard, put up your cards, for this is no place for them.' 'Never mind that,' said the soldier, 'you have no business with me here.' Now the parson had ended his sermon and all was over; the soldiers repaired to the churchyard, and the commanding officer gave the word of command to fall in, which they did. The serjeant of the city came, and took the man prisoner. 'Man, you are my prisoner,' said he. 'Sir,' said the soldier, 'what have I done that I am your prisoner?' 'You have played a game of cards in the church.' 'No,' said the soldier, 'I have not played a game, for I have only looked at a pack.' 'No matter for that, you are my prisoner.' 'Where must we go?' said the soldier. 'You must go before the mayor,' said the serjeant. So he took him before the mayor; and when they came to the mayor's house, he was at dinner. When he had dined he came down to them, and said, 'Well, serjeant, what do you want with me?' 'I have brought a soldier before you for playing at cards in the church.' 'What, that soldier?' 'Yes.' 'Well, soldier, what have you to say for yourself?' 'Much, sir, I hope.' 'Well and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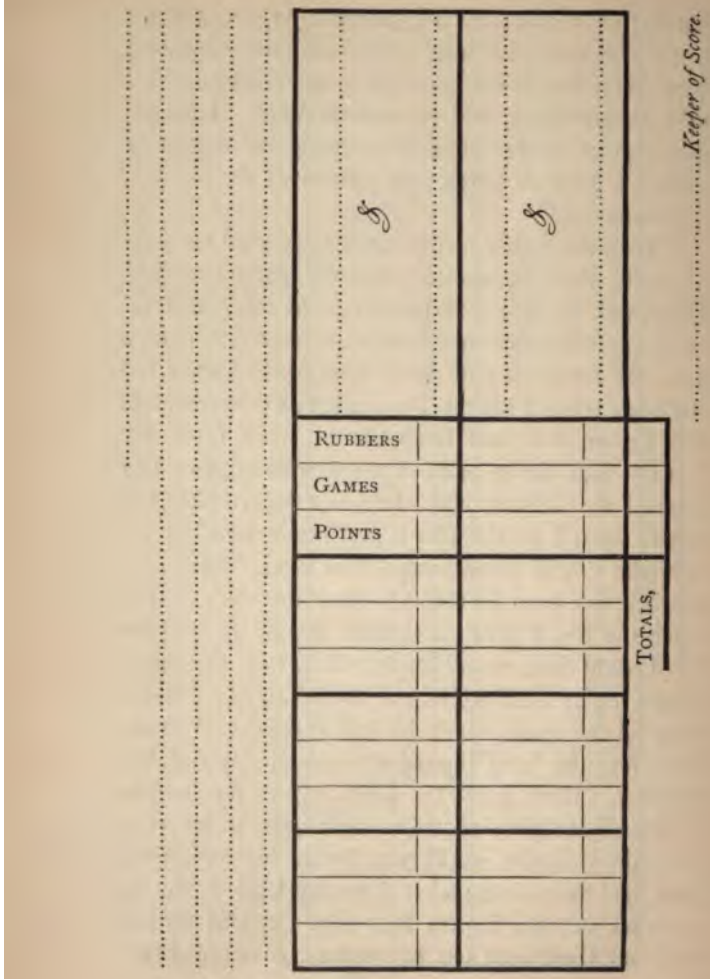
good; but if you have not, you shall be punished the worst that ever man was.' 'Sir,' said the soldier, 'I have been five weeks upon the march, and have but little to subsist on, and am without Bible, Almanack, or Common Prayer-Book, or anything but a pack of cards: I hope to satisfy your honour of the purity of my intentions.'

"Then the soldier pulled out of his pocket the pack of cards, which he spread before the mayor; he then began with the Ace. 'When I see the Ace,' said he, 'it puts me in mind that there is one God only; when I see the Deuce, it puts me in mind of the Father and the Son; when I see the Trey, it puts me in mind of the Father, Son, and Holy Ghost; when I see the Four, it puts me in mind of the four Evangelists that penned the Gospel, viz., Matthew, Mark, Luke, and John; when I see the Five it puts me in mind of the five wise Virgins who trimmed their lamps: there were ten, but five were foolish, who were shut out. When I see the Six, it puts me in mind that in six days the Lord made Heaven and Earth; when I see the Seven, it puts me in mind that on the seventh day God rested from all the works which he had created and made, wherefore the Lord blessed the seventh day and hallowed it. When I see the Eight, it puts me in mind of the eight righteous persons that were saved when God drowned the world, viz., Noah, his wife, three sons, and their wives; when I see the Nine, it puts me in mind of nine Lepers that were cleansed by our Saviour: there were ten, but nine never returned God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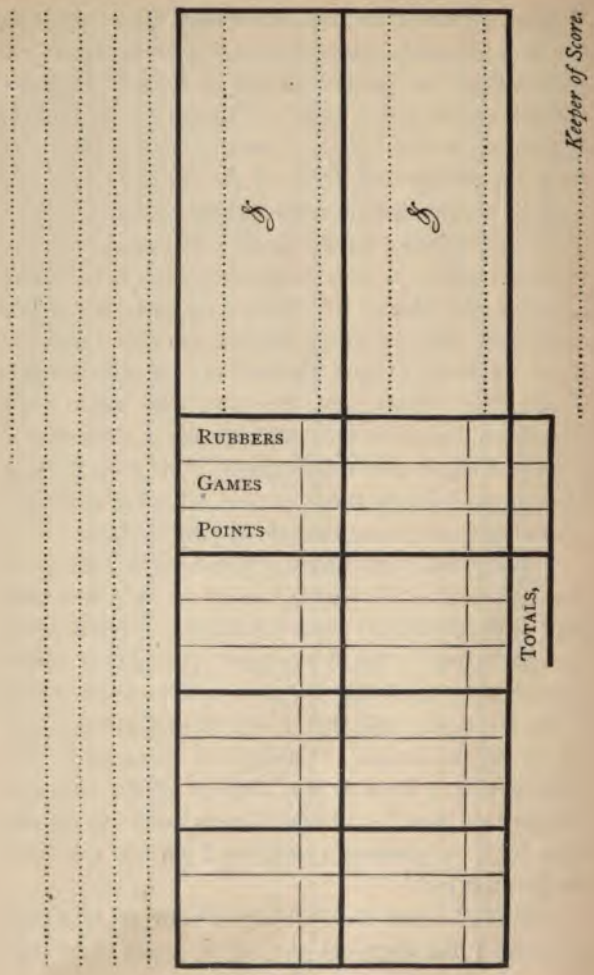
thanks. When I see the Ten, it puts me in mind of the Ten Commandments that God gave to Moses on Mount Sinai on the two tablets of stone.' He took the Knave, and laid it aside. 'When I see the Queen, it puts me in mind of the Queen of Sheba, who came from the furthermost parts of the world to hear the wisdom of King Solomon, for she was as wise a woman as he was a man; for she brought fifty boys and fifty girls all clothed in boys' apparel, to show before King Solomon, for him to tell which were boys and which were girls. But he could not tell, until he called for water for them to wash themselves: the girls washed up to their elbows, and the boys only up to their wrists; so King Solomon told by that. And when I see the King, it puts me in mind of the great King of Heaven and Earth, which is God Almighty, and likewise his majesty, King George, to pray for him.'

"'Well,' said the mayor, 'you have a very good description of all the cards, except one, which is lacking.' 'Which is that?' said the soldier. 'The Knave,' said the mayor. 'Oh, I can give your honour a very good description of that, if your honour won't be angry.' 'No; I will not,' said the mayor, 'if you will not term me to be the knave.' 'Well,' said the soldier, 'the greatest that I know is the sergeant of the city, that brought me here.' 'I don't know,' said the mayor, 'that he is the greatest knave, but I am sure that he is the greatest fool.'

"'When I count how many spots there are in a pack of cards, I find there are 365: there are so many days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in a year. When I count how many cards there are in a pack, I find there are 52: there are so many weeks in a year. When I count how many tricks in a pack, I find there are thirteen: there are so many months [of four weeks each] in a year.'

"Then the mayor called for a loaf of bread, a piece of good cheese, and a pot of beer, and gave the soldier a piece of money, bidding him go about his business, saying he was the cleverest man he had ever seen."

CARDS AT CHRISTMAS.

Christmas early became the card-playing season. The beginning of this we saw in Margery Paston's letter (p. 111), and we have also found (p. 147) that at Christmas only were cards allowed the working classes. From Stow's "Survey of London," page 79, we learn that the holidays lasted "from All-hallows evening to the day after Candlemas-day, when there was, among other sports, playing at cards for counters, nailes, and points, in every house, more for pastime than for gain." But the license of the season was soon abused, and Christmas merry-making became a disgrace to England. In 1583 Stubbes, in his "Anatomie of Abuſes," complains that "eſpecially at Chriſtmas time, there is nothing els uſed but Cardes, Dice, Tables, Maſkyng, Mummyng, Bowling, and ſuch like fooleries. And the reaſon is, thei think thei have a commiſſion and prerogative that tyme to do what thei liſt, and to follow what vanitie they will."

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A SATIRE ON CARDING.

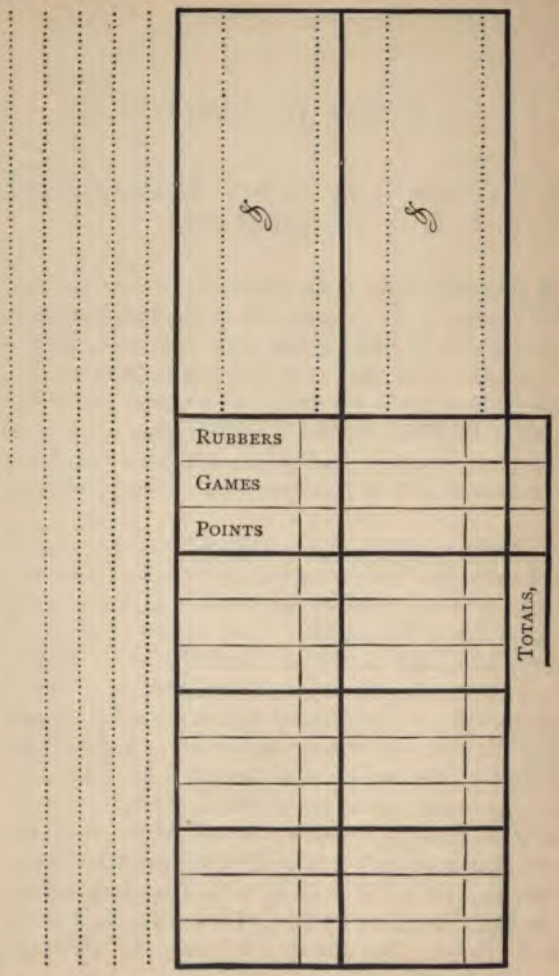
A new PROPOSAL *for the better Regulation of* QUADRILLE; *By Dr. S——t.* [Condensed.]

WHEREAS the noble Game of *Quadrille* has been found to be of great Uſe to the Commonwealth, particularly as it helps to kill Time that lies heavily on our Hands, and to paſs away Life, which ſeems too long while we have it, and too ſhort when we come to part with it: As it ſuppreſſes all Wit in Converſation, which is apt to turn into Scandal; all Politicks, which are offenſive to Governments, and all Reading, which is injurious to the eyes.

And whereas divers Ladies are tardy and come late to the Rendezvous, being detained by the paltry Cares of a Family, or a nap after Dinner, or by hooking in a few Street Viſits at Doors where they expect to be denied and are ſometimes cruelly bit; while the true Profeſſors, who conſider the Shortneſs of Life, and the Value of precious Time, are impatiently waiting for such Loiterers.

Now, in order to prevent thoſe ill-bred and injurious Practices for the future, and to the Intent that every Lady may have due Notice of the appointed Hour:

It is hereby propoſed, That a Subſcription be ſet on foot for erecting a ſquare Tower in the Middle of St *Stephen's Green*, and that a Bell be hung in the ſame, large enough to be heard over the Pariſhes of St *Anne*, St *Andrew*, and St *Peter:* That the ſaid Bell ſhall be chriſtened,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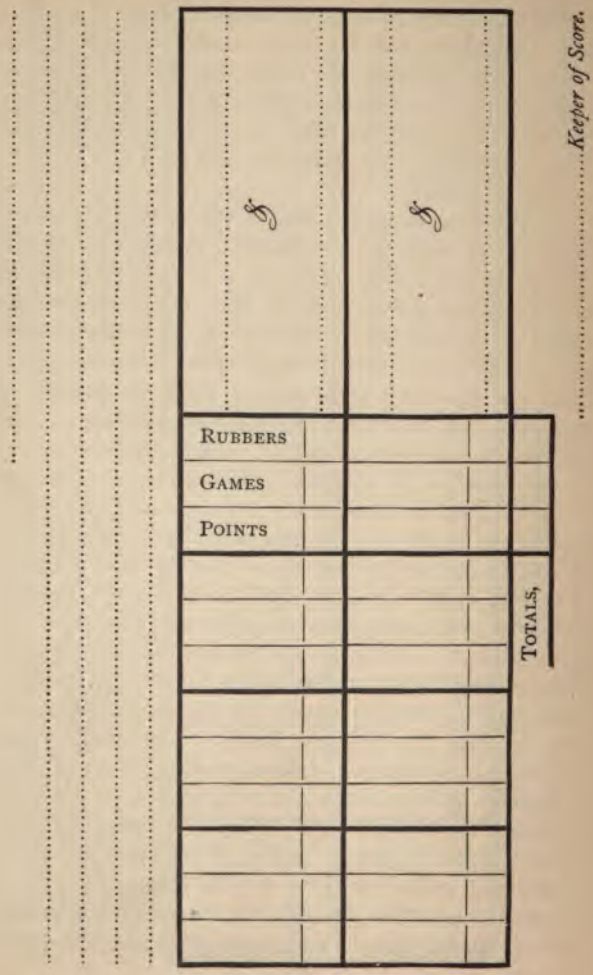
according to the Rites of the Roman Church; and that the Godfathers and the Godmothers ſhall call it the *Great Tom of Quadrille:* That the ſaid Bell ſhall be toll'd, beginning a Quarter before Six in the Evening, and ending at Six. (In the mean Time all the little Church-Bells ſhall ceaſe their Babblings, that Tom may be more diſtinctly heard).

And if, upon ſuch legal Notice, any Lady of the Party ſhall not be ready on the Spot, to draw for her Place before the laſt Stroke of *Tom;* it is propoſed that the Lady making Default ſhall at the next Party-meeting take the chair neareſt the Door, or againſt a crack'd Pannel in the Wainſcot, and have no ſcreen at her Back; ſhe ſhall alſo lay down 5s by way of Fine, for the Uſe of the Poor; or, on Failure thereof, not to handle a Card that Night, but *Dummy* be ſubſtituted in her room.

And that Parties may not be diſappointed by Excuſes of a Cold, &c. when it is too late to beat up for a new Recruit, it is propoſed that no ſuch Excuſe ſhall be admitted unleſs certified under the Hand of ſome graduate Phyſician; and for want of ſuch Certificate the Defaulters to be amerced as aforeſaid at the next Meeting. But if, for the unſeaſonable Hours, her Huſband ſhould withhold her Pin Money, or chain her by the Leg to the Bed-poſt, ſhe ſhall incur no Penalty for her Non-Appearance. But no Plea of a Huſband newly buried, or of Weeds delayed by the Manteau Makers, or other Matter of mere Ceremony, ſhall be in any wiſe admitted.

And it is further propoſed, That the ſaid *Great Tom* ſhall be toll'd a Quarter before eleven preciſely; after which no Pool ſhall be made, that the Ladies may have a Quarter of an Hour for adjuſting their Play-purſes and ſaying their Prayers. (Gentleman's Magazine, July, 1736.)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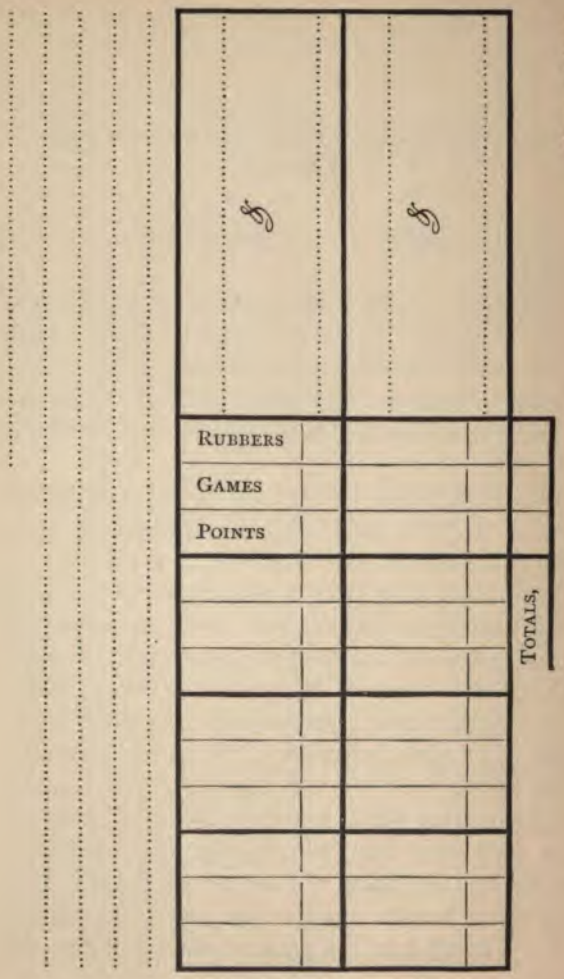
THE ETTRICK SHEPHERD ON CARD-PLAYING.

North. Gaming is not a vice, then, in the country, James?

Shepherd. There 's little or nae sic thing as gamblin' in the kintra, sir. You 'll fin' a pack o' cairds in mony o' the houses, but no in them a' ; for some gude fathers o' families think them the deevil's buiks, and sure aneuch when ower muckle read they begin to smell o' sulphur and Satan.

N. Why, James, how can old people, a little dim-eyed or so, while an occasional evening away better than at an innocent and cheerful game at cards?

Sh. Haud your haun' a wee, Mr. North. I 'm no sayin' onything to the reverse. But I was sayin' that there are heads o' families that abhor cairds, and would half kill their sons and daughters were they to bring a pack into the house. Neither you nor me wull blame them for sic savin' prejudice. The austere Calvinistic spirit canna thole to think that the knave o' spades should be lying within twa three inches o' the Bible. The auld stern man wud as soon forgie the introduction into the house o' base ballads o' sinfu' love, and wishes that the precincts be pure o' his ain fireside. Though I take a ggem o' whust now and then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mysel', yet I boo to the principle, and I venerate the adherence till 't in the high-souled patriarchs of the Covenant.

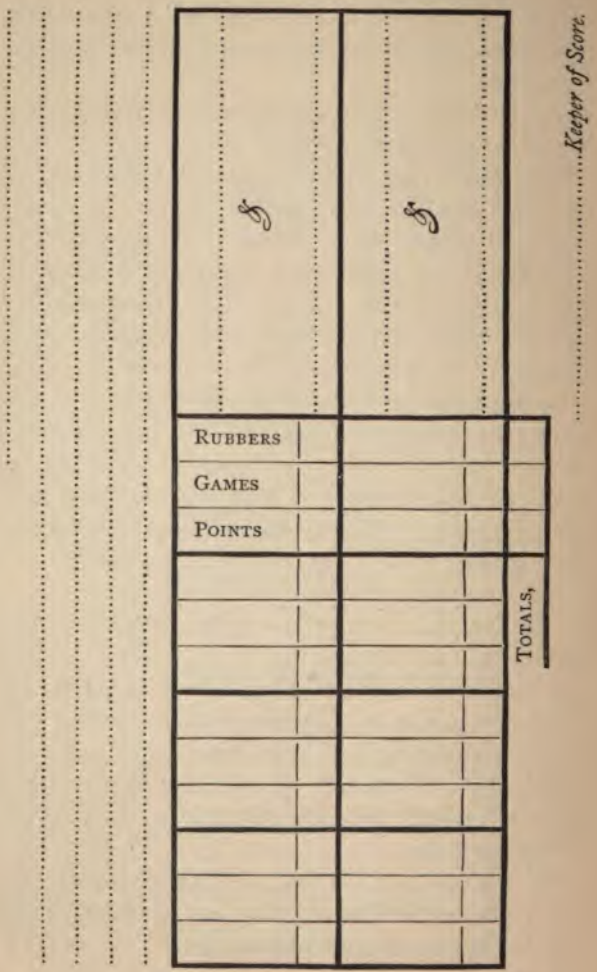
N. Perhaps such strict morality is scarcely practicable in our present condition.

Sh. What! do you maintain that cairds are absolutely necessary in a puir man's house? Tuts! As for auld dim-eyed people, few o' them, except they be blin' a'thegither, that canna read big prent wi' powerfu' specs, and they can aye get, at the warst, some bit wee idle Oe to read out aloud to its grannies, without expense o' oil or cawnel, by the heartsome ingle-light. You 'll generally fin' that auld folk that plays cairds, have been raither freevolous, and no muckle addicked to thocht, — unless they 're greedy, and play for the pool, which is fearsome in auld age; for what need they care for twa three brass penny-pieces, for ony ither purpose than to buy nails for their coffin?

N. You push the argument rather far, James.

Sh. Na, sir. Avarice is a failing o' auld age sure aneuch, and shouldna be fed by the Lang Ten. I 'm aye somewhat sad when I see folk o' eighty haudin' up the trumps to their rheumy een, and shaking their heads, whether they wull or no, ower a gude and a bad haun' alike. Then, safe on us! only think o' them cheatin', revokin', and marking mair than they ought wi' the counters!

N. The picture is strongly colored; but could you not paint another less revolting, nay, absolutely pleasant, nor violate the truth of nature?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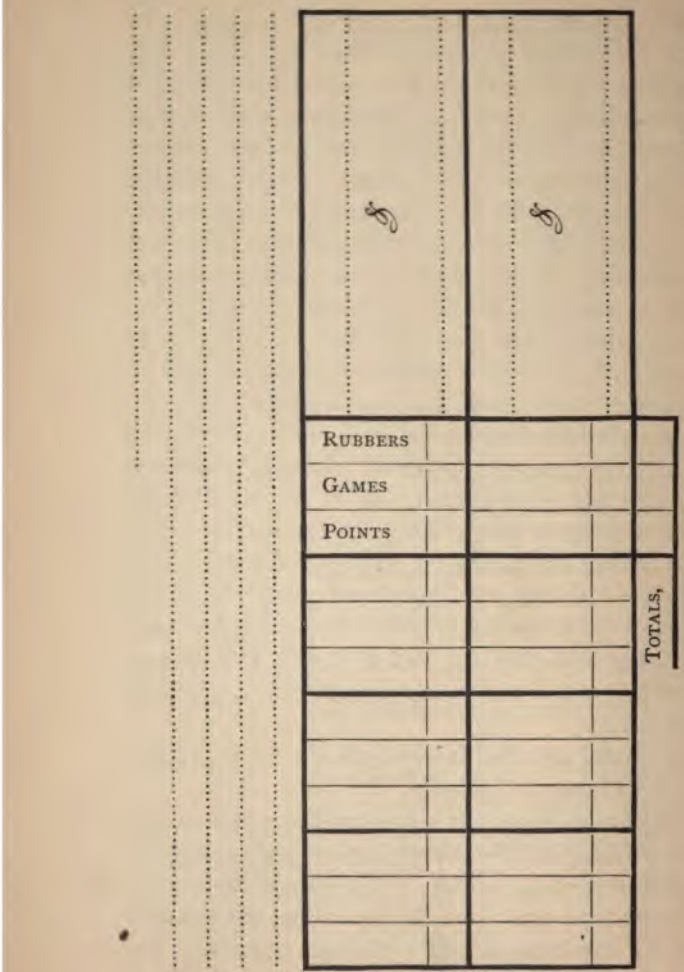
Sh. I'm no quite sure; perhaps I micht. In anither condition o' life, in towns, and among folk o' a higher rank, I dinna deny that I hae seen auld leddies playing cairds very composedly, and without appearin' to be doin' onything that 's wrang. Before you judge richtly o' ony ae thing in domestic life, you maun understan' the hail constitution o' the economy. Noo, auld leddies in towns dress somewhat richly and superbly, wi' ribbons and laces and jewels even, and caps mounted wi' flowers and feathers; and I 'm no blamin' them. And then they dine out, and gang to routes, and gie dinners and routes in return, back to hunders o' their friends and acquaintance. Noo, wi' sic a style and fashion o' life as that, caird-playing seems to be somewhat accordant. If taken in moderation and as a quiet pastime, and no made a trade o', or profession, for sake o' filthy lucre, I grant it harmless; and gin it makes the auld leddies happy, what richt hae I to mint ony objections? God bless them, man! far be it frae me to curtail the resources o' ould age. Let them play on; and all I wish is, they may never lose either their temper, their money, nor their natural rest.

N. And I say, God bless you, James! for your sentiments do honor to humanity.

Sh. As for young folks — lads and lasses like — when the gudeman and his wife are gaen to bed, what 's the harm in a ggem at cairds? It 's a chearfu', noisy sicht o' comfort and confusion. Sic luckin' into ane anither's haun's! Sic fause shufflin'! Sic unfair dealin'! Sic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winkin' to tell your pairtner that ye hae the king or the ace! And when that wunna do, sic kickin' o' shins and treadin' on taes aneath the table—aften the wrang anes! Then down wi' your haun' o' cairds in a clash on the board, because you 've ane ower few, and the coof maun lose his deal! Then what gigglin' amang the lasses! What amicable, nay, love-quarrels, between pairtners! Jokin' and jeestin' and tauntin' and toozlin', the cawnel blawn out, and the soun' o' a thousan' kisses! That 's caird-playin' in the kintra, Mr. North; and where 's the man amang ye that wull daur to say that it 's no a pleasant pastime o' a winter's nicht, when the snaw is cumin' doon the lum, or the speat 's roarin' amang the mirk mountains?

N. Wilkie himself, James, is not more than your equal.

Sh. O man, Mr. North, sir, my heart is wae, my soul 's sick, and my spirit 's wrathfu', to think o' thae places in great cities which they ca' — Hells!

N. Thank Heaven, my dear James, that I never was a gambler, nor, except once, to see the thing, ever in a hell. But it was a stupid and passionless sight, a place of mean misery, altogether unworthy of its name.

Sh. I 'm glad you never went back, and that the deevil was in the dumps; for they say that some nichts in thae hells, when Satan and Sin sit thegither on ae chair, he wi' his arm roun' the neck o' that Destruction his daughter, a horrible temptation invades men's hearts and souls, drivin' and draggin' them on to the doom o'

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everlasting death. . . . I ance dreamed I was in ane o' thae hells. I faund mysel suddenly, without warnin' and without wonder, (for wha wonders at changes even in the laws o' Nature hersel in dreams?) in a lamp-lighted ha' furnished like a palace, and fu' o' weel-dressed company, the feck o' them sittin' round a great green central table, wi' a' the paraphernalia o' destruction, and a' the instruments o' that dreadfu' trade.

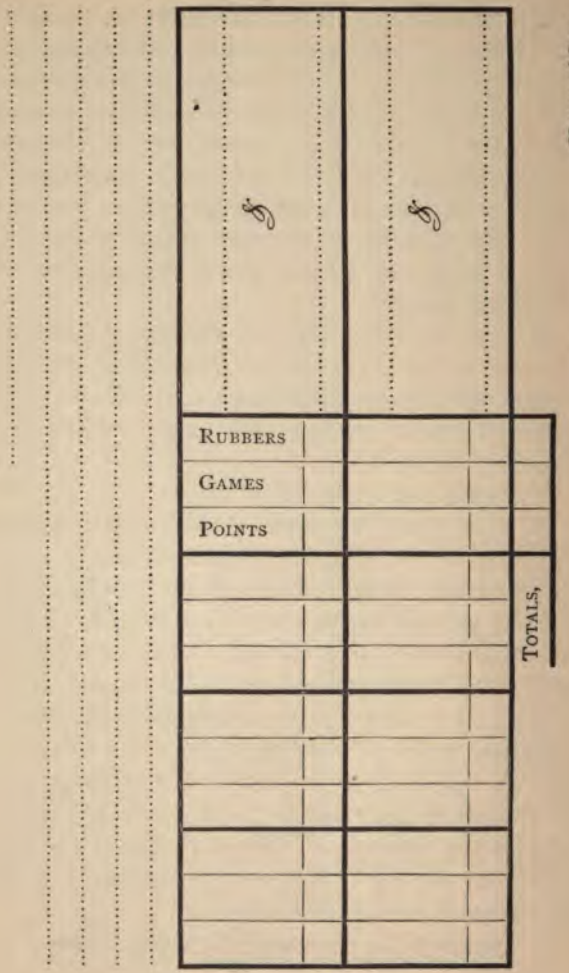
N. You did not, I hope, James, recognize any of our friends there?

Sh. No, sir, I did not; yet although a' the faces were new to me, I didna feel as if they were new, but I joined amang them without askin' questions wha they were, and was in a manner whirl'd about in the same vortex.

N. James, you surely did not play?

Sh. Nae questions. Some o' the company I took a likin' to, — fine, young, tall, elegant chiels, some o' them wi' black stocks, like officers out o' regimentals. And oh! sir, wad you believe it? twa three that I was sure were o' the clergy, and ane or twa were bairns, that couldna be aboon saxteen. A' these, and ithers beside, I felt my heart warm towards, and melt too wi' a sensation maist sickenin' o' kindness and pity; for although they tried to be merry and careless, atween the chances o' the game their een and their features betrayed the agitation o' their souls, and I couldna but wonder why the puir deluded creatures pat themsels voluntarily into sic rackin' misery.

N. These were the pigeons of your vision, James. . . .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Sh. Then, oh, sir! oh, sir, only think on 't: white, silvery-haired heads belanging to men atween seventy and eighty years o' age, or perhaps ayont four-score, were interposed amang the sitters round that terrible table. Some o' these auld men had as reverend countenances as ony elder o' the kirk, — high and intillectual noses and foreheads, some wi' gold-mounted specs, — and they held the cairds in their haun's just as if they had been Bibles, wi' grave and solemn, ay, even pious expression. And ever and anon great shoals o' siller were becomin' theirs, which they scarcely pretended to look at; but still they continued and continued playin', like images.

N. No dream that. You must have been in a hell.

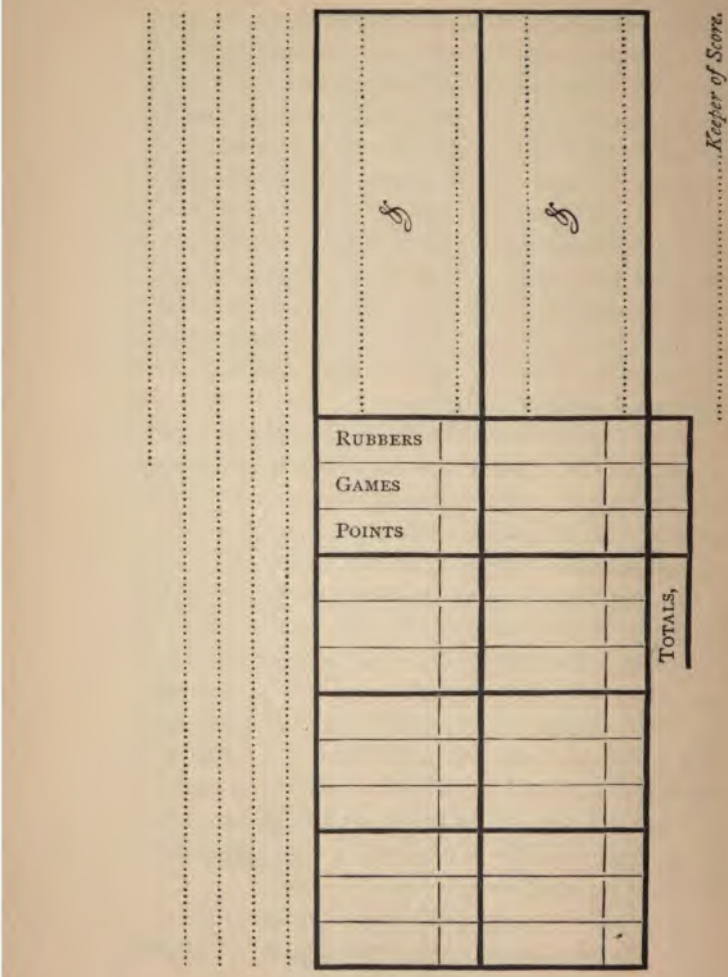
Sh. Whisht! But a' the scene began to break up into irregularity; for the soul in sleep is like a ship in an arm o' the sea amang mountains. . . .

N. The police-officers, I presume, broke your dream.

Sh. No, Mr. North, it was finally my ain distracted spirit that kicked and spurred itsel' awake. But you shall hear. The goblins a' began to rage without ony apparent cause, and the hail pairty to toss about like trees in a storm, frae the bairns to the auld men. And a' at ance there was a flash and the crack o' a pistol, and a bonnie fair-hair'd boy fell aff his chair a' in a low, for the discharge had set him on fire. And bluidy, bluidy was his pale face as his ain brither lifted his shattered head frae the floor.

N. My God! James, did you not wake then?

Sh. *Awake!* I didna ken I was sleepin'; I wush I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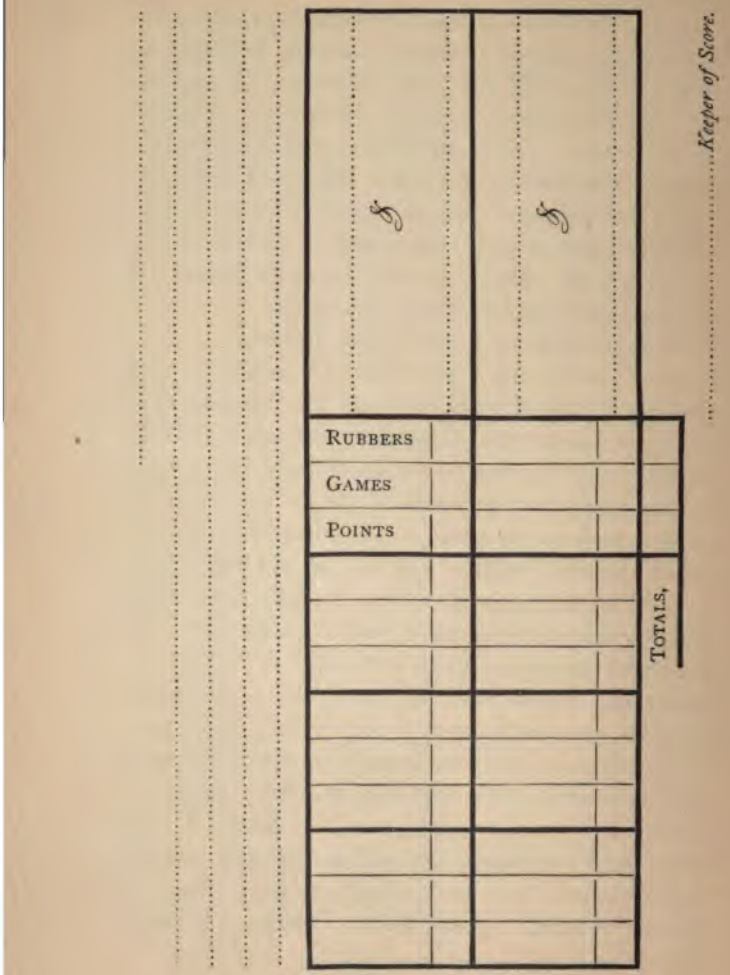
had, for it was a dismal hour. Nane o' the auld grey-headed men moved a muscle, but they buttoned up their pouches, and tuk their great-coats aff pegs on the wa', and without speakin' disappeared. Sae did the lave, only wi' fear and fright; and nane but me and the twa brithers was left — brithers, I saw, they were; for like were they as twa flowers, the ane o' which has had its stalk broken, and its head withered, while the ither, although unhurt, seems to droop and mourn, and to hae lost maist o' its beauty.

N. There is truth — sad truth in dreams.

Sh. I heard him ravin' about his father and his mother, and the name o' the place the auld folk lived in — and ane he ca'd Caroline! His dead brither's sweetheart! We were on our knees beside the corpse, and he tore open the waistcoat and shirt, and put his hand to his brither's breast, in mad desperation o' hope to feel the heart beatin'. But the last sob was sobbed. . . . A' the time our knees were dabbled in the bluid, and the thousand ghaistly lichts and shapes and faces wavered afoor my een, and I was sick as death. . . . And then I thocht, "Oh, dear! oh, dear! what wud I gie if this were but a bluidy dream!" And, thank God! a dream it was; for I brake through the trammels o' sleep wi' a groan and a shriek, and a shiver and a shudder and a yell, and a happy man was I to see the sweet calm moon in the midnight lift, and to hear the murmur o' the Yarrow glidin' awa' through the silent beauty o' reposin' Nature. (John Wilson, Blackwood, April, 1826.)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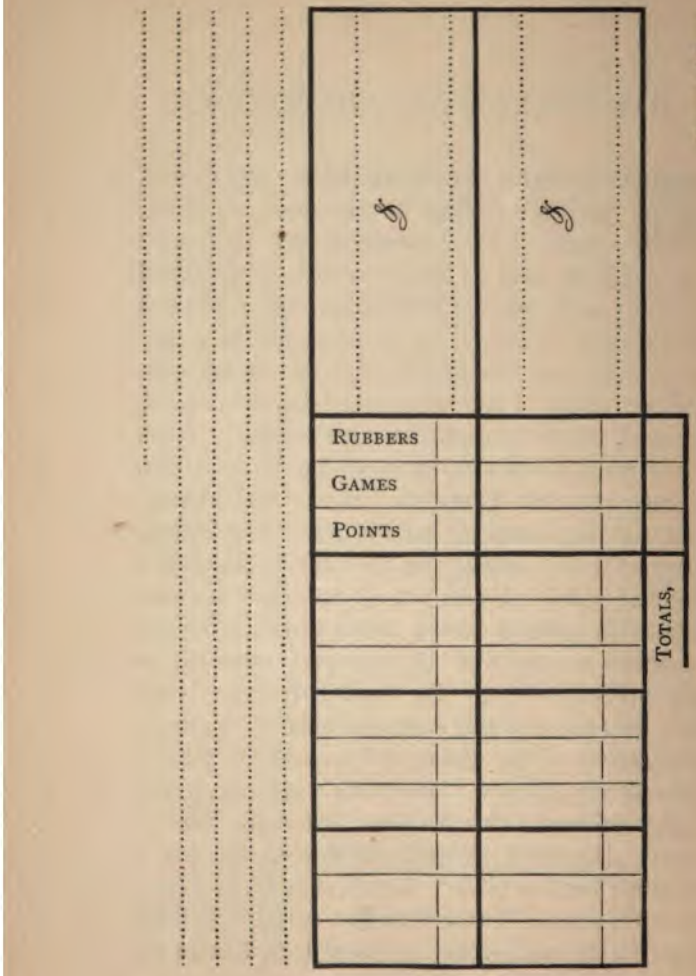
HAWTHORNE AND CARD-PLAYING.

NATHANIEL HAWTHORNE wrote from Bowdoin College to his sister, April 14, 1822 : "My occupations this term have been much the same as they were last, except that I have in a great measure discontinued the practice of playing cards. One of the students has been suspended lately for this offence, and two of our class have been fined. I narrowly escaped detection myself, and mean for the future to be more careful." When United States Consul at Liverpool he boarded with his family at a Mrs. Blodgett's. Here "the smoking-room was an apartment barely twenty feet square, though of a fair height; but the captains smoked a great deal, and by nine o'clock sat enveloped in a blue cloud. They played euchre with a jovial persistence that seems wonderful in the retrospect, especially as there was no gambling. The small boys in the house (there were two or three) soon succeeded in mastering the mysteries of the game, and occasionally took a hand with the captains. Hawthorne was always ready to play, and used to laugh a great deal at the turns of fortune. He rather enjoyed card-playing, and was a very good hand at whist." And of their life at Rome, his son continues : "In the evenings — which were long, for everybody was indoors by six o'clock, Roman air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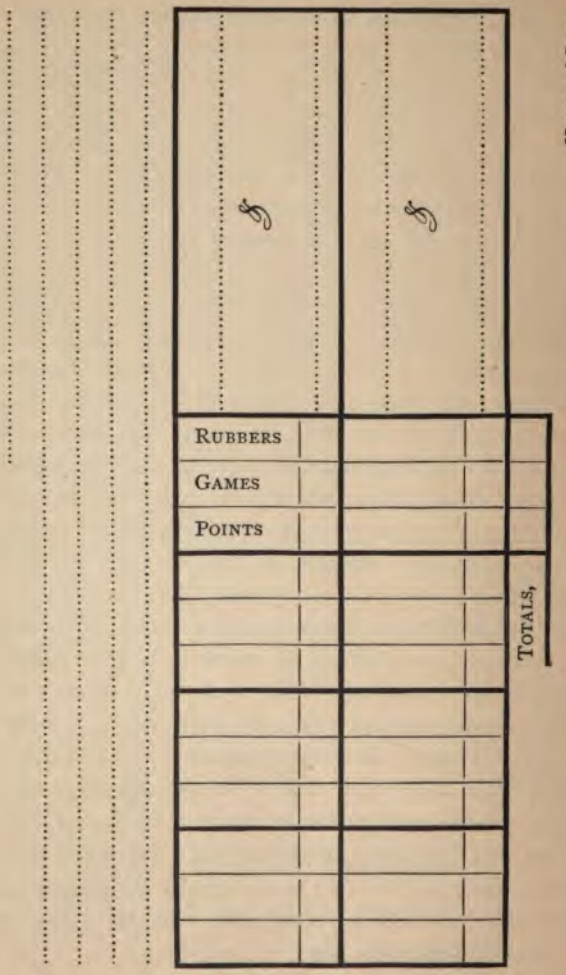
not being considered quite salubrious after that hour — it got to be the custom to play cards, all the family taking a hand first or last. We played whist and euchre and old maid, and had great fun. Hawthorne was an incomparable companion at such times; he made the life and jollity of the amusement. Everybody wanted to be his partner, — not because he always won, for he did not, but because either good or evil fortune was delightful in alliance with him. He was charming in victory, but I am not sure that he was not more charming in defeat. The true nature of a person is sure to discover itself in a long series of games of cards. He entered heartily and unreservedly into the spirit of the contest. When he was beaten he defrauded his opponents of none of their legitimate triumph by affecting indifference, and when he captured the odd trick he made no pretence of not caring. It was a genuine struggle all the way through, and refreshing, however it turned out. Perhaps there are few men of fifty-four years who have enough of boyish freshness left in them to sit down with their family, night after night, and laugh and exult through an hour or two's play, in which the only stakes were the honor of victory. It never occurred to me to think it remarkable then; but now it seems different. He never seemed old to us, however, even to the last. There was a primitive freshness in him that was always arching his eyebrows and twitching the corners of his mouth." (Nathaniel Hawthorne and his Wife, by Julian Hawthorne, ii. 204.)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CHITCHAT.

PLAYING FOR A CHILD.

IN October, 1735, a child of James and Elizabeth Leech, of Chester-le-Street, in the county of Durham, was played for at cards, at the sign of the Salmon, one game, four shillings against the child, by Henry and John Trotter, Robert Thomson and Thomas Ellison, which was won by the latter and delivered to them accordingly. (Sykes's Local Records, 79.)

LOOKUP THE GAMBLER.

Next to Beau Nash, perhaps the most famous English gamester was Lookup. By birth he was a Scotchman, and on the death of the master to whom he was apprenticed, wooed and won the widow, and thus came into possession of some five hundred pounds. With this he went to England and devoted himself to play, at which he was very successful. With what he won from Chesterfield alone, he was enabled to build a row of houses at Bath, which he named "Chesterfield Row." He died cards in hand.

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EPITAPH ON A GREAT CARD-PLAYER.

Who in this world had many a *rub* to tame
His spirits, yet he with his rubs was blest,
For cards were heaven; but now a *single* game,
Quite *grave* and *low*, he plays at endless *whist*.

His *hands* are changed, and all his *honors* gone;
He cannot *call* at *eight*, howe'er afraid;
His *suit* a shroud; his *sequence*, to be shown,
Must wait untold till the *last trump*.

(Tentha, Sport. Mag., iii. 141.)

CARDS AT WAKES.

Speaking of wakes in northern England, Henderson tells us that "on the Borders games at cards are actually played on these occasions, the coffin, incredible as it may appear, being the card-table, while the round table on which the candle is placed may on no account be used." (Folk-Lore, 1879, 55.)

PAYING HIS DEBTS.

Apperley tells of the case of one Shelton, a prize-fighter, who, when gaming in London in 1832 with a low companion, lost first his money, next all his clothes, which were taken from his person as they were forfeited, and *finally staked his life!* He lost it; and the winner, assisted by the man himself, immediately hanged him to a lamp-post! A passing watchman cut him

Name of Game .....

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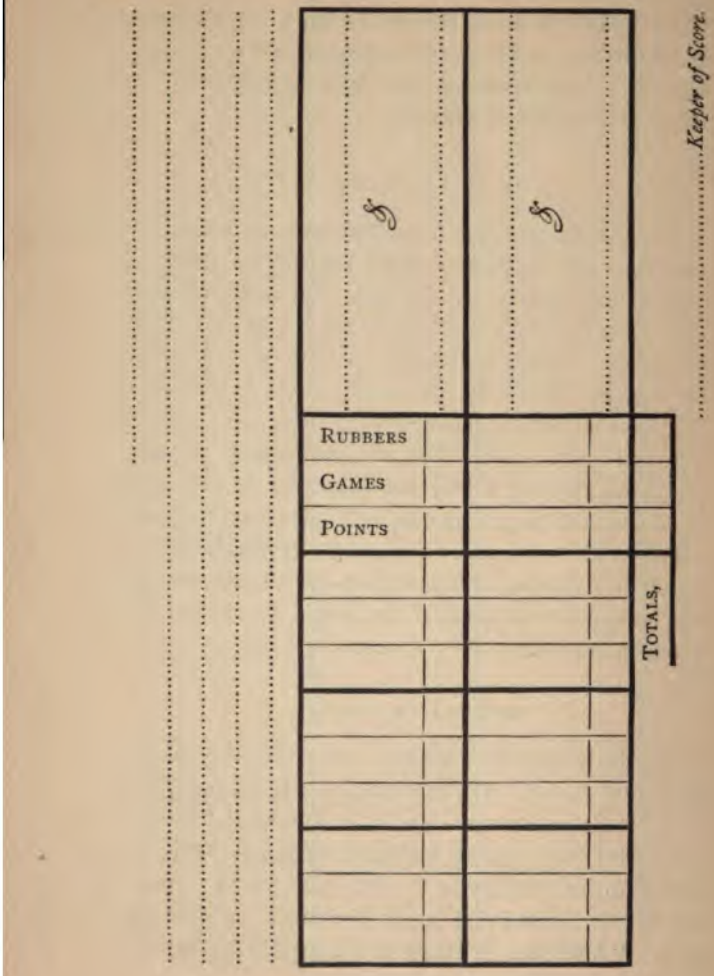
down before he was quite dead; when the first thing he did was to knock down his preserver "for his officiousness in preventing him from settling what he considered a debt of honor."

THE MALAY GAMBLER.

The Asiatic gambler often becomes desperate, and then does not hesitate to stake his wife, his child, his own liberty, and at last his life. "A Malayan, however, does not always tamely submit to this last stroke of fortune. When reduced to a state of desperation by repeated ill-luck, he loosens a certain lock of hair on his head, which, when flowing down, is a sign of war and destruction. He swallows opium or some intoxicating liquor, till he works himself up into a fit of frenzy, and begins to bite and kill everything that comes in his way; whereupon, as the aforesaid lock of hair is seen flowing, it is lawful to fire at and destroy him as quickly as possible, he being considered no better than a mad dog." (Steinmetz, i. 6.)

GAMING IN SPAIN.

The Spaniards have always been given to gambling to a great excess. The following, quoted by Steinmetz from "Observations in a Tour through Spain," gives a good idea how gaming and gaming people were regarded in that country in the early part of the century, and we are assured that things have since changed but little. "After the bull-feast I was invited to pass the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evening at the hotel of a lady who had a public card-assembly. She is an old countess, who has lived nearly thirty years on the profits of the card-tables in her house. They are frequented every day; and though both natives and foreigners are duped of large sums by her and her cabinet-junto, yet it is the greatest house of resort in all Madrid."

WELL LAID.

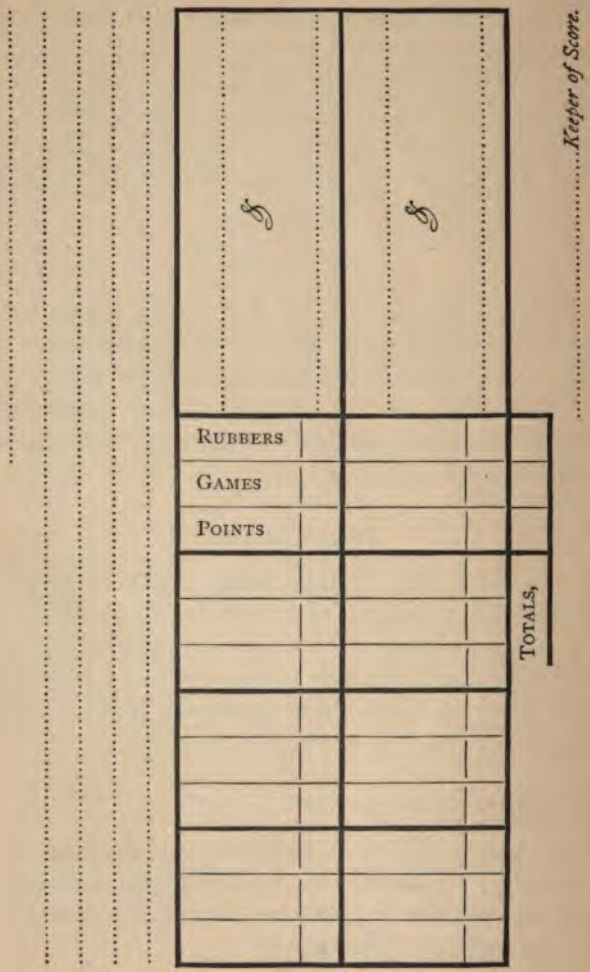
A gentleman, stammering much in his speech, laid down a winning Card, and then said to his partner: "Ho, sa-ay you now, was not this Ca-ca-card pa-a-ssing we-we-well la-a-aid?" "Yes," says t'other, "'twas well laid; but it needs not half that Cackling." (Ashton, Humor and Wit, 335.)

SNAP-DRAGON.

Cavendish tells us that people are wont to ask his opinion, not only as to whist, but also as to all sorts of games, and sometimes to put very droll questions. The following from a lady in the country, a total stranger, came to hand about Christmas, 1877: "May teetotalers join in a game of snap-dragon?"

AN ANCIENT TRANSACTION ON 'CHANGE.

An item in old Jewish history reads in the language of to-day: "Esau went short on birthright, Jacob having cornered him by calling in all the pottage there was on the market." (Seaver.)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WASTE OF TIME.

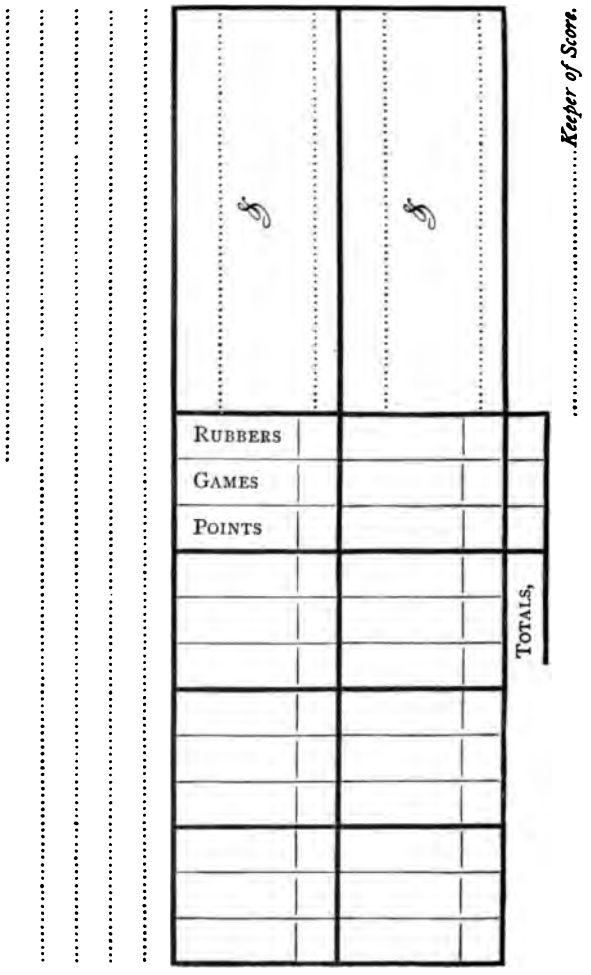
Steinmetz tells a good story of a lady fond of gaming who was confessing her weakness and receiving the reproval of her priest. Among other arguments against gaming, he spoke of the great waste of time; to which the lady eagerly replied: "Ah! that is just what vexes me, — so much time lost in shuffling the cards!"

SUPERSTITIONS AS TO CARDS.

In the "Gentleman's Magazine" for 1796 a correspondent asks: "Why is it customary for women to sit cross-legged in order to bring their friends good luck at cards?" But in Aubrey's "Remains of Gentilisme and Judaisme," p. 199, we read that "When one has ill luck at Cards, 't is common to say that some body sitts with his legges acrosse, and brings him ill luck."

In the "Gentleman's Magazine" it is also stated that to have a long succession of black cards (spades or clubs) dealt to a person while at play, is prophetic of death to himself or some member of the family. And Nutt writes to the "Folklore Society" (v. 129) that in Suffolk it is considered unlucky to sit opposite the "jimmers" (hinges) of the table when playing at cards.

Whetstone, in his "Mirour for Mageſtrates of Cities," 1584, says he once "heard a diſtemperate dicer ſodenly ſwear that he faithfully beleeued that dice were firſt made of the bones of a witch, and cards of her ſkin." (Hazlitt, Popular Antiquities, ii. 346.)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CARD NICKNAMES.

Cards were formerly called by the pious "the devil's books," also "the devil's pops." Various cards have peculiar nicknames, to explain which many contradictory stories are told. The queen of diamonds has long been known as "the curse of Scotland," while in Ireland the six of hearts is styled "Grace's card." Among the Spaniards the deuce of cups is called "the cow;" and we are informed that sailors call the four of clubs "the devil's bed-posts."

A number of card terms and expressions have passed into the language of common life, the card origin of some of which is seldom suspected. Few would imagine that the familiar word *discard* is primarily a card-table word. (See p. 163.) The common phrase *sweep the deck* is erroneously supposed originally to designate the sweeping of the deck of a ship. Instead, it is the card-table expression for taking, or making a sweep of all the cards on the table. (See *deck*, p. 89.) Then we have *He played his cards well; He showed his hand; He's a sure card;* and *You got euchred that time.*

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